

COMPASSION TOWARDS CAPTIVES.

CHIEFLY

Towards our Bretheren and Country-men
who are in miserable bondage
in BARBARIE.

Vrged and pressed in three Sermons
On HEB. 13. 3.

Preached in PLYMOUTH, in October 1636.
By CHARLES FITZ-GEFFRY.

Whereunto are annexed

An Epistle of S^t CYPRIAN concerning the Redemption
of the Bretheren from the bondage of Barbarians;

AND

*A passage concerning the benefits of Compassion, extracted
out of S^t AMBROSE his second booke of Offices, Cap. 28.*

Captivorum redemptio magnum atq; præclarum justitiæ munus est, quod
ipse Tullius approbavit. Atque hæc benignitas (inquit) etiam Reip.
est utilis, redimî à servitute captos, locupletari tenuiores. Hanc ego con-
suetudinem benignitatis largitioni munusculum antepono. *Lactant. Divi-
nar. Institution. l. 6. c. 12.*

L.

OXFORD.

2028

Printed by LEONARD LICHFIELD, for
Edward Forrest, An. Dom. 1637.

COMMISSION

TOWARDS CAPTIVES

CHIEF AT

Town of Newbury and County-men

and in the County of

NEW HAMPSHIRE

and in the County of

NEW HAMPSHIRE

and in the County of

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and in the County of

NEW HAMPSHIRE

and in the County of

AND

and in the County of

NEW HAMPSHIRE

and in the County of

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and in the County of

NEW HAMPSHIRE

OXFORD

and in the County of

NEW HAMPSHIRE



TO THE
VVORSHIPFULL
IOHN CAUSE MAIOR
OF PLYMOVTH.

TOGETHER WITH THE REST OF

the Brethren in that Congregation,

Grace, mercy, and peace be multiplied.

TO whose eyes should these Meditations, now made publique, be first presented, rather then unto yours, whose Eares first gave them attentive entertainment? I made choice (not without justifiable inducements) of your Congregation for their first breathing. But it was not mine intent that they should be buried within the walles where they first breathed, but that they should from you travel over the whole land where they might get admittance and acceptance. I confesse an *Ambition* in me of pressing forth (some-
times)

times) into the *publique*, but it is only in some publique pressure, that when others are silent, I may be the *Drummer*, (I dare not say the *silver Trumpet*) to give the *march unto the Lords Armies*, against his, and his peoples enemies. Therefore I come not abroad untill some incumbent or imminent calamity doth drive me; not as the sea-porpoisses to pre-nuntiate a storme, but rather with the *Halcion* to procure a calme. Heretofore I stood on mount *Ebal* de-

*The curse of
corne-hoard-
ers. Printed
1631.

nouncing * curses against those, whose couetous-
nesse, (in a yeare of no greate scarcitie) induced or
encreased a dearth, and so caused the calamity of
their bretheren at home. Now I stand on mount
Gerizim to proclame blessings on them whose
hearts God shall touch to commiserate and relieve
the miserable captivity of our bretheren abroad un-
der a barbarous and cruell generation. The former
found good acceptance among the Godly, and (by
Gods gracious blessing) produced good effects
from some whose former uncharitablenesse procla-
med them ungodly. God give the like blessing to
these poore labours, and prosper them in the errand
wherunto they were sent. For your parts, your
monethly collections for this pious purpose (where-
of I have beene credibly informed) doe shew the for-
wardnesse of your mindes: And I hope that I may
boast of you as the Apostle doth of his charitable

1. Cor. 9. 2.

* Mr Aaron
Wilson Arch-
deacon of Ex-
on * Mr Tho-
mas Bedford
B. of D.

Corinthians, your Zeale hath proveoked many. You
need not my weake incentives, having two such
Sons of the Dove, your Reverend * *Pastor*, and your
laborious * *Lecturer*, who both by perswasion and
perform-

performance, doe give wings to your *willingnesse*.
Only let the care of the *Antiochian Bretheren* (as
you are in one of these *Sermons* admonished) ac-
company your charity. Send your reliefe by some
trustie hands, as they did theirs by *Barnabas & Saul*.
So shall the *'bleſsing of those who are ready to perish,* Iob. 29. 13.
come upon you. So shall you have as many interces-
sors for you, as there are distressed *Wives and Chil-*
dren of your captived bretheren. Many they are
(too many, if it pleased God otherwise to dispose)
these many and many more shall pray for you. And
the prayers of many, especially of the poore and
needy, cannot chuse but be powerfull with God,
who hath pronounced them *bleſſed* that regard and
relieve them, and hath promised to *deliver them in* Psal. 45. 1. 2.
time of trouble, to preserve them and keepe them a-
live---and that they shall not be delivered unto the
will of their enemies. The performance of which
promised blessings on you, as on all charitable
Christians, he will not cease to advance by his best
votes and devotions who remaineth

Your Worships in all Christian

Services ever ready

CHARLES FITZ-GEFFRY.

performance, do give ways to your
Only for the care of the African
you are one of these several admonitions
company your charity. Send your relief by some
trust hands as they did them by Barnabas & Saul.
So lastly the blessing of these words are ready to give
come upon you. So shall you have as many mercies
for as for you, as there are distressed Widows and Chil-
dren of your captived brethren. Many times
(too many, if it pleased God otherwise to dispose)
these many and many more shall pray for you. And
the prayers of many, especially of the poor and
needy, cannot chafe but be powerful with God,
who hath pronounced them blessed that regard and
relieve them, and hath promised to deliver them in all
times of trouble, to persevere them and keep them al-
ive, and that they may be delivered unto the
will of their enemies. The performance of which
promised blessings on you as on all charitable
Christians, he will not cease to advance by his best
votes and devotions who remaineth

I am Worship in all Christian

Services ever ready

CHARLES FIVE GERARD



TO THE
COMPASSIONATE,
THAT IS,
TO THE TRVLV CHRISTIAN
READER.

AMONG all the workes of mercy there is none more comfortable to the receiver, more acceptable to Christ, the great rewarder, and consequently none more profitable to the doer, then the redemption of Christians from the bondage of Infidels. If to visit them only, to afford them some comfort by presence, by kinde speeches, be a worke whereof the Iudge himselfe in the last-day will take speciall notice, as done unto himselfe, saying, I was in prison and you visited me; how much more so to visit them as to procure their freedome? In so much that the Redeemer himselfe shall say, I was in prison and you redeemed mee.

What better worke can man performe for Christ then that which was the best worke which Christ performed for man. And what was that but Redemption, Had he created us and not redeemed us, it had bin better that he had never created us. Had he come from heaven to earth (as he did) to bee incarnate for us, had he wrought never so many miracles, taught never so heavenly doctrine, had he made us never so rich, never so wise, never so great in this world, had he made us Kings over so many Kingdomes as the Devill once shewed him

See S. Cyprian's Epistle at the end of the last sermon.

To the Christian Reader.

him, what had all this profited us if he had not redeemed us? How can that worke but be most acceptable unto him, which is the best resemblance of the best worke he ever did for us? Redemption! Redemption! The greatest benefit we receive by Christ, the best worke of mercy wee can extend to Christians.

For performance of which worthy worke, and consequently of ensuring unto us the promised reward, what a faire opportunity is presented unto us in these calamitous times? wherein it pleased God that many of our bretheren should be miserable, that we may be happie in being charitable; and that some should groane under the intolerable burthen of Turkish bondage, to try whether Christians will be so kinde unto Christians, as Turks are reported to be unto unreasonable creatures, to whom (in this kinde) they are said to be strangely charitable. If they see one who hath caught a bird they will give twice the price of it while it is alive to that which it will yeeld being dead only to give it liberty and life. And some of them are said to give money to men and boyes to take and bring unto them living birds, that the birds may be beholding to them for their freedome. With what face shall wee looke upon our Redeemer, if we be not as charitable to our bretheren under Turks, as Turks are to birds, to reasonlesse creatures, who are (upon the matter) unreasonable creatures themselves?

What heart can chuse but relent, if not rend a sunder at the relation of these intolerable pressures indured by Christians under these savage Barbarians? their Faires and markets fuller of our men then ours are of horses and cattle: Christians there bought, sold, canterized, seared, as wee doe beasts, by those who are bipedum nequissimi, of all too footed beasts most brutish: yoked together like oxen; their owne oxen and horses keeping Holy-day, while our miserable bretheren doe beare their burthens and plough the fields to favour them; yet not allowed, when they have thus laboured the whole day, as competent sustenance & convenient lodging as we doe our horses & oxen, but more cruelly beaten when they have done their worke,

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worke, then our beasts are by us when they worke not as wee would: Sometimes layd flat on their bellies, and receiving an hundred blowes or more on their backs: Sometimes on their backs, and so belly-beaten that they seeme tympanous, and bladders rather then bellies: Sometimes balled with tough cudgels on the soles of their feet, untill their feet be swolne unto foot-balls, and so left to crall away, using as well as they can, their hands instead of feet. how many upon slight suspicion and false suggestion of a fault, have beene dragged through the streets on the hard stones by ropes or cords fastned into their bored feet? The very pictures of which torments, what eyes, save those which stand in Turkes heads can behold without teares? I will not aggravate those grievances which are already too great by inserting reports how they are aggravated by some of our nation, who should rather with every true hearted Christian, endeavour to ease them, not adding more affliction to such heavie bonds. Charity bids me to be incredulous of that, which griefe and passion causeth some of ours boldly to divulge, that there are among us who for their private gaine doe not a little advance the prevailing of the common enemy against their country-men and brethren; that ours are surpris'd with our owne powder and shot, and afterwards laden in Barbarie with English gyves and yrons. God forbid that it should be so; but if it be so, may it not be probable concluded (at least conjectured) that those incestuous arrowes which have dispersed the noisome Pestilence have come out of this quiver of not compassionating our woefull brethren, but rather augmenting their woes?

God (I hope) will raise up some happie hand to exhibite to our gracions Soveraignes eyes & eares *Danmoniorum gemitus*, as our predecessors the old Brittons pressed by the Picts, presented unto the Consul Boëtius, *Britannorum gemitus*; (but with better successe.)

Neither will that illustrious Peere, the Oracle of Justice in our land, faile to performe what he is said to have promised at Plymouth with tearefull eyes (the evidences of a tender and

truly

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truly religious heart) to the mournfull wives and children of these oppressed captives, that when he returned to the Court, he would become their advocate unto the Majestie of the King. Remember him O my God concerning this, who is so vigilant in doing justice at home, that he is not dormant in extending mercy to those who suffer extreame misery abroad.

† Heft. 3. 15.

* Circumso-
nabant armis
muros Cartha-
ginis populi
Barbarorum,
& Ecclesia
Carthagenen-
sis insaniebat
in circis, luxu-
riabat in thea-
tris. Alij fo-
ris jugulaban-
tur, alij intus
fornicabantur.
Pars plebis
erat foris cap-
tiva hostium,
pars intus cap-
tiva vitio-
rum: Cujus
sors peior fue-
rit incertum
est. Illi qui-
dem erant ex-
trinsecus in
carne, sed isti
intus mente
captivi; &
ex duobus le-
talibus malis,
levius, ut re-
or, captivita-
tem corporis
Christianam,

If any doe aledge that our owne wants will not suffer us to succour them in theirs, I say so too: I acknowledge it that our wants who are at libertie doe restraine us from releiving our brethren, who are in barbarous captivity. But what wants? Want of charity, want of the bowels of mercy, want of Christian compassion, want of feeling our brethrens wants, and consequently of true Christianity, these these are the wants that doe hinder us. How much hath beene lavishly expended in Pompes, in Playes, in Sibariticall-feasts, in Cameleon suites, and Proteus-fashions, besides other vanities, and yet there is no complaining of want? How many soules might have beene ransomed from that Hell on Earth, Barbarie, with halfe these expences? Yet heerein doe men only complaine of want. Of all others let us beware of this want of compassion toward our lamentable captived Brethren; of whose insupportable bondage if wee have no feeling, we our selves are in a farre worse thraldome, as one passage in these ensuing meditations will shew us.

Neither am I singular in this sentence: sweet Salvian doubteth not to affirme so much of the men of Carthage (while Carthage yet was Christian) who frequented stage-playes, feasted, frolicked, while some of the Brethren were slaine by the enemy, others carried away into captivity. As sometimes King Ahasuerus and Haman sate drinking in the Palace, while the City † Shushan was in perplexity; so among them, * while the walles of their City were surrounded with the sound

Christianam, quam captivitatem animæ sustinere. An credimus fortè quòd captivus animo populus iste non fuerit, qui letus tum in suorum captivitatibus fuit? captivus corde & sensu non fuit, qui inter suorum supplicia vivebat, qui iugulari se in suorum jugulis non intelligebat, qui mori se in suorum mortibus non putabat? Salvian. de Guber. Dei l. 6.

of

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of the armour of the barbarous beseiger, some of the Citizens (yea of the Church) were mad-merrie at the Theater. Some were slaine without, others committed fornication within. Part of the people without the City were made captive by the enemy, part of them within made themselves captives unto vices. And these of the two deadly evils underwent the worst, it being more tolerable to a true Christian to sustaine the bondage of the body, then of the soule, as our Saviour affirmeth the Death of the soule to be more formidable, then the Death of the body. Can we be perswaded that such a people was not captived in minde, who could be so merrie in their brethrens captivity? Is not he a captive in minde and understanding, who can laugh among the slaughters of his brethren, who understands not that his owne throat is cut in theirs, who thinks not that he himselfe dyes in their Deathes? Thus or to this purpose that elegant authour. Whose words were they engraven (as I wish they were) in the hearts of our sin-enslaved Libertines, there were some good hope, that they would first strive to be freed themselves from their spirituall bondage, and then they would be more sensible of their brethrens corporall thraldome. In the midst of their myrth they would remember their mercy, and account that they should dearely answer for every penny lavisht out in vanity, which ought rather to have beene employed in procuring their Christian country-mens liberty. And as the Elder Plinie said to his nephew, when he saw him walke out some houres without studying, Plin. l. 3. ep. 5. Poteras has horas non perdere: so would these say to themselves of their wastfull and, commonly, sinfull expences, I might have chosen whether I would have lost this mony: I might have saved it by bestowing it either towards the redemption of my enthralled brethren in Barbarie, or on the reliefe of their wretched Wives and Children at home; and so have made a more advantageous returne, then any of our Merchants doe by their most thriving adventures into any parts of Barbarie.

To perswade men to this heavenly improovement of some

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part of their meanes, are these poore meditations sent abroad by him who intie compassionates his brethrens importable burthens, wishing all blessings to those charitable soules, who according to their abilities doe endeavour to support them; And for all his travells herein traveth nothing but your prayers for himselfe, and your charity towards them, for whom he intercedeth, professing himselfe

His distressed Brethrens

daily solicitor

CHARLES FITZ-GEFFREY

AN



COMPASSION TOWARDS CAPTIVES.

HEB. 13. 3.

*Remember those that are in bonds as bound
with them.*



Hether *S. Paul* or *Barnabas* or *Cle-*
mens or what Apostle or Apostoli-
call person was the pen-man of this
pretious Epistle, it is not much ma-
teriall, though it have beene much
argued among the learned: some
judging it neither to be *Pauls* nor
canonicall; some to be canonicall but
not *Pauls*; some to be both canonicall

Something
briefly premi-
sed concer-
ning the Au-
thour and Au-
thority of this
Epistle.

and also penned by *S. Paul*. True it is that *Faith* it
selfe is ready to fall, if the authority of holy Scriptures do once
begin to faile. But these pillars of truth doe stand on firmer
pedestalls then are the feet of flesh and blood, namely the
spirit of truth, who being the prime Author is also the su-
rest evidencer that all holy Scripture (and particularly this
sacred Epistle) is undoubtedly the word of God. And as in

*Tirubas fides
si divinarum
scripturarum
vacillet au-
thoritas, Au-
gustin. alicubi.*

the letters of Princes it is not greatly regarded who was the scribe that wrote them while the seale that is on them doth manifest from whom they came; so in holy writings we stand not too much on the pen-man while we finde the seale of the *Spirit* upon them, and doe perceive by the *character* of the *Holy Ghost* that they were indited by him.

This doe we finde and therefore thus doe wee hold concerning this divine Epistle which although it begin not with the same stile that *S. Pauls* other Epistles doe, yet it endeth in the same manner. For as that blessed Apostle, so the Author of this Epistle, upon the *doctrine of faith* layed for a foundation, raiseth precepts of manners and rules for godly life as the building.

And because next unto *faith* whereby we are united unto the head, love is most necessary whereby the members are knit together, therefore the holy Authour immediately after the doctrine of *faith* exhorteth unto *brotherly love*. *Let brotherly love continue.* And because wee must not love in word, nor in tongue, but in deed and in truth, therefore he exhorteth to manifest our love by action, especially to such as have greatest need and occasion.

• Heb. 13. 1
• 1. Ioh. 3. 18.

• Heb. 11. 37.
38.

• Heb. 13. 2.

Two sorts of people there were in those times (as still there are) who suffered persecution for the Gospel, *strangers* and *Captives*. *Strangers* driven from their owne places and houses, enforced to take up *deserts, dens, and caves* for their habitation. *Captives*, (who were housed indeed, but to their greater paine) detained in their bonds and prison for their *faith* and profession. Vnto both these severall offices of charity are to be extended: Vnto *strangers*, hospitality; unto *prisoners* compassion and pity. The former when they come unto us must be harboured: *Be not forgetfull to harbour strangers.* But as for poore *prisoners* and *Captives*, they (good soules) cannot come unto us (they are bound to the contrary) therefore it is our duty to visit them, either in person, if we may have access, or by provision, if we can send to them, or by prayers and supplications unto

unto God for them, and by sorrowing for them as if we suffered with them.

Remember them that are in bonds as bound with them.

This is my text: whereof the scope and substance is *An exhortation* to pity and compassion towards them that are in bonds and captivity, especially for Christs sake.

Wherein I finde presented to our consideration { 1. Others misery. 2. Our Duty.

Their *passion*, our *compassion*. Their misery is bondage and captivity: They are in bonds: Our duty is to extend unto them a twofold *mercy*; 1. *Consideration*; we must remember them: 2. *Compassion* we must forremember them as if we our selves were bound with them.

Remember] Thinke upon their calamity and affliction. Let not your owne safety make you forgetfull of others misery: let not your enjoyed liberty drive out of your remembrance their calamitous captivity.

Them that are in bonds] All them that are in bondage, chiefly such as doe suffer for their conscience and for their Christian profession.

As bound with them] As if your selves were in the same place and case. Make their bondage your thraldome, their suffering, your owne smarting. Have a fellow-feeling with them, as being members of the same body, which is implied in the last part of the verse.

But my text hath more need of *pressing* then of *paraphrasing*. The sence is obvious enough to our understanding, would God the substance thereof could as easily worke upon our affections: I will (God willing) use mine endeavour, attending his blessing without whom all mans endeavours are nothing, or to no purpose.

And first consider wee *others misery*, that so we may be the better incited to our owne duty. Their misery is that they are in bonds. Remember them especially because their condition is most hard and lamentable. For

Captivity is a most grievous kinde of calamity.

A 2

Bondage

The summe or substance of the text, An exhortation to compassion towards Captives. Divided into two parts,

1. Others Misery.

2. Our Duty.

The text briefly paraphrased.

Pars prima. Others misery: Bondage.

Doctr. 1.

Captivity a
most grievous
calamity.

e Psal. 105.

18.

His soule
came into
iron.

f Gen. 39.

21. 22.

g Gen. 40.

14.

h Act. 16. 29.

Liberty natu-
rally most de-
sired.

Bondage by
some preven-
ted or redee-
med by vo-
luntary death.

Domitius

Brufonius. l.

3. c. 32.

Bondage is an heauey burthen, imprisonment a great affliction, aske *Joseph* if it be not so. Among all the miseries he endured by his brethrens malice, none pinched him more then his imprisonment. How emphatically speakes the Psalmist of it? *The iron entred into his soule.* Though he were (vpon the matter) at liberty in prison, and rather a Keeper then a Prisoner (the keeper committing all the prisoners into his hands) yet all this could not countervail the losse of his liberty. All the suite he made to *Pharaohs* chiefe butler for interpreting vnto him the dreame of his deliverance, was that he would *thinke on him and make mention of him vnto Pharaoh, and bring him out of that house.* *Paul* in his wish that both King *Agrippa* and all that heard him were not almost but altogether such as he was, excepted his bonds, as if he would not wish them to his greatest enemy, not to them who kept him vniustly in those bonds. The greatest plague which God inflicted on the Iewes for their idolatry was bondage and captivity. Needs must that be one of his greatest rods wherewith he useth to scourge the greatest sinners.

Be the imprisonment never so mild, the bonds never so easy, the bondage not accompanied with those calamities that doe vsually attend it, yet want of liberty is sufficient to make vp misery. Liberty is that which all men doe desire next vnto life, esteeming it no life which is deprived of liberty but only a *breathing death.* Some mothers have thought themselves mercifull to their children when they have murdered the with their own hands, that death might save them from bondage. *Buris* and *Spartis* two resolute Lacedemonians who had slaine the Heralds of king *Xerxes*, when their lives were offered them on condition that abandoning their country they would attend vpon the king, they refused, and rather desired any kind of death, saying to a noble man who perswaded them to accept of the kings royall offer, *you know not how pretious a thing freedome is, which no man who is well in his wits will exchange for*
all

all the Persian monarchy. Give us (said courageous Brutus) either life with liberty or death with glory. How sweet a thing then is liberty, which is purchased with death, and therein preferred before life? how bitter is bondage which is many times prevented by death, and therein death it self preferred before it? thus even when bondage is tollerable yet it is miserable. But this misery is aggravated as the bondage is more hard, either in the kinds or with the concomitants thereof. For the kinds; there is a two fold bondage, 1. Spirituall. 2. Corporall. Spirituall bondage is that whereby men are bound vnder Sathan in the chaines of sinne; as was Simon Magus to whom S. Peter said; *thou art in the bonds of iniquity*: such bondmen are all men by nature untill Christ by grace have made them free, and this is the worst kinde of bondage on earth, rendring men over (vnlesse grace prevent it) to hellish bondage, from whence there is no redemption. A most miserable thraldome to be a bondslave to sinne, to have hell for the Iayle, the Devill for the jaylor, a guilty conscience for the vnderkeeper, concupiscence and mans naturall corruption, for the gyves and fetters, and to be excluded from the glorious liberty of the sonnes of God; such is spirituall bondage from the which the Lord deliver us, and praised be God, who hath in part already delivered us.

Corporall bondage is twofold; according to the different causes thereof: for some is just some unjust.

Iust and lawfull is that bondage when men are deservedly imprisoned according to due course of law for their offences, as *Murderers, Theeves, Malefactors*. For iust it is that they who doe cast off the easy bonds of government, should be cast into the heavy bonds of imprisonment; and that they who say by godly governours, *let vs breake their bonds asunder*, should (if not be broken with a rod of iron yet) be hampered with iron chaines which they shall not be able to breake asunder. *Unjust bondage* is when men

2. Vnjust, when men contrary to right and justice are cast into bonds.

Bondage more miserable as it is considered either in the kinds or with the concomitants thereof.

1. The kinds. Bondage twofold.

1. Spirituall whereby men are bound vnder Sathan in the chaines of sinne.

i Act. 8. 13. This the worst kinde of bondage.

Nulla major captivitas quam captivitas proprie voluntatis quae

est insatiabilis. Remund. Sebund.

2. Corporall. This againe twofold.

1. Iust as of malefactors, k Psal. 2. 3.

contrary to right and iustice are cast into bonds, whether for temporall pretences, by *tyrants* and *oppressors*; or for spiri-
tuall causes, for keeping *faith* and a good *conscience* under
persecutors and *infidels*.

Imprison-
ment for
debt a mixt
kinde, as be-
ing in some
causes iust, in
some unjust.

All that are in
any kinde of
bondage are
here intended.
But chiefly
those who
are captived
for Christs
sake.

This kinde of
bondage is
most comforta-
ble in regard
of the inner
man.

1 Mat 5. 10.

Phil. 1. 13.

2 E thes. 3. 1.

4. 1.

Philem. v. 1. 9

Cyprian. ep.

16.

I know not whether I may referre *bondage* and impri-
sonment for debt either vnto the first or second kind, or
make it a third and mixt kind betweene iust and uniuert. Iust
it may be and is in regard of many, who by fraud and pro-
digality have abused their honest *creditors*, and lavished
their goods once gotten into their hands. Iust it is that they
who have willfully cast themselves into bonds out of
which they never meant to come, should be laid up in
bonds, out of which they shall not be able to come untill
they have payd the *uttermost farthing*. But uniuert it is in re-
gard of many iniurious, usurious *creditors*, who distinguish
not betweene *Gods visitation* and *mans corruption*, but
will enforce men to pay that which God, for causes best
knowne to himselfe, hath taken from them. These if they
could, would take up *Christ* himselfe with an *execution* ra-
ther then loose *principall* or *interest*. This must needs be a
branch of uniuert bondage. I doubt not but the holy Authour
in my Text bespeakes vs to commiserate generally all who
are in bondage for any cause whatsoever: But especially
he intendeth those who suffer uniuert thraldome, and that
for the best cause, for their constancy in the true profession
of *Christ*. This indeed is the most comfortable kind of
captivity in regard of the *Inner man*; the soule and consci-
ence enioying more freedome in prison then the *Persecu-
tor* doth in the *kingdome*.¹ *Blessed are they that suffer persecu-
tion for righteousness sake, for theirs is the kingdom of heaven.*
Therefore *S. Paul* stands upon it, that ^m his bonds were fa-
mous in the palace and in all other places: And seemes to e-
steeme his imprisonment for *Christ* equall with his *Apostle-
shippe*, stiling himselfe ^m *Paul the prisoner of Iesus Christ*, as
well as *Paul the Apostle of Iesus Christ*. Blessed *Cyprian*
(afterwards a glorious Martyr) doth parallel the *Confessors*
bonds

bonds with the Martyrs crowne. 4 Your confession (saith he) is a perpetuall Martyrdome, you doe so often suffer as you preferre the prison for Christ, before libertie with the losse of Christ. Your praises are as many as your daies, and your Crownes doe encrease with your moneths. The Martyr once overcome in that he presently suffereth: But the Confessor daily combating with paine and not subdued, is daily crowned. The longer therefore that your combate is, the longer is your crowne, and remaining in the prison, you doe lead the life not of this present world, but of that which is to come.

And Tertullian (whom that Martyr vsed to call his Master) excellently comforteth the Confessors who were in captivity for Christ, stiling them Martyrs before they suffered Martyrdome. You are (saith he) in prison; but the world to a Christian is a worse prison, so that you may seeme rather to have escaped out of prison, then to have entred into it. Many are the inconveniences of the prison but worse are the evils of the world; and what evill can you suffer there, which is not recompensed with a greater good? The prison hath darkness but you your selves are a light unto it, who are the light of the world. There are bonds and fetters, but you are free unto God. There are stinking savours, but you are a sweet smelling savour unto the Lord. There you have the company of thieves and murdherers, but you have the society also of God and his Angels. Let him be grieved with the prison, who longeth after the pleasures of the world: The Christian even without the prison hath renounced the world, and in the prison, the prison it selfe. What matter is it where you be in the world, who are none of the world?

In these regards captivity for Christ's cause is most comfortable; but if wee respect the outward estate and temporall condition, it is of all others (spirituall bondage only excepted) most intollerable.

And of this kind (in some respects) is the captivity and bondage of our distressed, daily afflicted bretheren in Morocco, Algier, and other places of Barbary, for whose sorrowfull

*Semel vincit
qui statim pa-
titur.*

*Tertullian.
ad Martyr.*

*But in regard
of outward
condition
most misera-
ble*

*Such is the
captivity of
our bretheren
in Barbary.*

This manifested by taking a view of some concomitants there-with concurring.

1.
Banishment.

This againe aggravated in regard of

1.
The place whence they are banished, England the best of nations.

Quid Romæ melius? Scythico quid frigore pejus? Huc tamen ex illâ barbarus urbe fugit.

Ovid.

The place whither they are confined; Barbary.

Bona terra, mala gens.

rowfull takes these poore meditations are chiefly intended, which we shall the sooner perceive if we draw out a little *Map of the world of miseries* by them endured. Therein we shall find their bondage to be the more grievous by the concomitants therewith concurring. As

First, *Banishment*. Bondage must needs be accompanied with misery, though a man be imprisoned in his owne country, where his wife and children may visit him, his friends may comfort him, charitable persons may send reliefe to him: yet such imprisonment is no smal perplexity, for what is a man the better to be in his owne country, & not to have freedome, but to be an exile in his owne nation? But banishment concurring with bondage makes the bondage more grievous, in regard of the places whence and whither a man is banished, and the people among whom he abideth.

Some countries are like *Caria* of which one said that in *Caria* none lived but dead men, the country was so cold and hungry that the inhabitants seemed *Ghosts* rather then men; so uncomfortable, that a stranger would thinke it banishment for the natives to be confined unto them, and a benefit to be banished their native soyle; yet such is the love naturally of every one to his country that a *Roman* would hardly thinke it a greater punishment to be banished into *Scythia*, then a *Scythian* would to be confined unto *Rome*.

Now if it be grievous to exchange a bad countrey of our owne for a better land, needs must the condition of our banished Brethren be grievous, who are enforced to exchange *England* for *Barbary*, the pleasantest, the most civiliz'd for the most barbarous, brutish nation of those parts of the world. I accuse not the barrennes of the soil, which is said to be more abundant in earthly commodities then many countries inhabited by better people. So was the land of *Canaan* when *Gyants* possessed it, lumps of flesh as odious to heaven as burthenous to the earth. Such was the situation of *Sodom*. yet never

never saw the sunne more scelestious *Cittizens*. Tis not the ayre nor soyle that makes a nation, but the people, as not the knots nor borders, but the hearbs and flowers doe make a garden. There is in *Barbary* abundance of all things, save goodnesse; but what is that to our miserable country-men who in that abundance doe want all things save hunger, nakednesse, and blowes? There is store of provision for foode and delight; but what is that vnto them, who are stinted only to bread and water? what are they the better for the dainty dates and pleasing pomegranates which they see dangling over their heads, but none falling into their mouthes, not so much as touching them but when they gather them to be devoured by their devourers? Is not this but the truth of that torment fabled to be endured by *Him in Hell*?

Were *Barbary* as it was before it turned *Barbary* there would be some comfort of living in it, when it was famous for *Arms, Arts, Civility, Piety*. How many renowned *Martyrs*, reverend *Bishops*, famous *Fathers* hath *Africk* yeelded unto the *Church*. To *Africk* we doe owe zealous *S. Cyprian*, learned *Tertullian*, fluent *Fulgentius*, acute *Optatus*, and the greatest light of the *Christian Church* (after *S. Paul*) divine *Augustine*. In so much that posterity could as hardly have missed that country as any one nation in the *Christian world*. But now a man may seeke *Africk* in *Africk* and not finde it. Insteed of *Africk* we find *Barbary* and *Morocco*; Insteed of *Hippo* and *Carthage*, *Algier*, *Sally*, and *Tunis*; insteod of *Martyrs*, *Martyr makers*; insteod of *Confessors*, opposers of *Christ* oppressors of *Christians*; insteod of godly *Ministers* godlesse *Mosties*; insteod of *Temples* and *Schooles*, cages of uncleane birds, dens of theeves.

*Nomina sunt
ipsis barbari-
ora Getis.*

O that *England* may be warned by these sad examples. God can turne great *Britaine* into *Barbary*, and leave no more signes of our *Cathedrall Churches* then there is now to be found of *S. Augustines Hippo*, or *S. Cyprians Carthage*. ° *A fruitfull land he maketh barren, for the finnes of* *Psal. 107.* *them that dwell therein.* Can he not as well make a land of

p Ioh. 12. 35.
36.

3.
The people
under whom
they are in
bondage.
These being

1.
Irreligious.

No greater
enemies to
Christians
then these Re-
negadoes.
*Corruptio op-
simi est pess-
ima.*

*Res quæ
corrumpitur
& mutatur
in contrarium
sue nature
devenit ad
tantum gra-
dum malitiæ
quantus erat
gradus boni-
tatis in quo e-
rat vel veni-
re poterat.*

Remund. Se-
bund. Theol.
Natural. Tit.
244.

light to become a den of darknesse, a place of civility to be-
come a *Barbary* for the vnthankfulnesse of them that dwell
therein? wherefore stand in awe, ô *England*, and sinne not.
While yee have light beleve in the light, walke in the light.
The surest way to keepe the *Candlestick* that it be not re-
moved from vs, is to walke in the light of it while it is a-
mong vs; but I have digressed. I must returne and visit my
miserable brethren in *Barbary*. Where I finde them in a
woefull bondage vnder a most barbarous people, which doth
not a little aggravate the misery of their banishment, and
bondage, vnder a people 1 *irreligious*; 2 *covetous*; 3 *cruell*; 4
base and contemptible.

Irreligious, because *Mahumetans*, for what is *Mahume-
tisme*, but a *miscellany* of divers religions? and what is the
compounding of religions, but the *confounding* of true religi-
on? They seeme to regard the name of *Christ*, but *Christi-
ans* they cannot endure. These they vse worst of all their
captives that they may force them from the professi-
on of *Christ*, and make them turne *Musulmans*, in their lan-
guage true beleevers, in truth *misbelevers*, the children of
perdition like themselves.

And who fiercer enemies to *Christ* and *Christians* then
these *renegado's*, *Christians* turned *Turks*? These having re-
nounced the faith of *Christ* have put off all compassion vnto
Christians: And in their *Circumcision* have cut themselves
off, not only from *Christianity*, but from *humanity*. No mar-
vel, for the better any thing is the worse it turnes being tain-
ted. The better the wine was, the rarter, is the viniger.
If Angels doe apostate they become Devils. If a Disciple
turne theefe, he staies not till he become a traitour, a mur-
therer, a Devill. If light become darknesse, how great is that
darknesse? If a *Christian* become *Turke*, he is more the
child of perdition then the *Turks* themselves.

Blessed brethren, be constant in your *Christian* profession,
whatsoever becomes of vs, let vs continue *Christians*. This
only religion, truly embraced, not only makes vs Saints in
heaven,

heaven, but keepes vs men on earth. This only doth civilize a nation and person and keepes him from barbarisme. Cease once to be *Christians* and you become not only void of grace but monsters in nature; like those *Mahumetans* who being *irreligious* no marvel if they be also

A people extremely *Covetous*. Such is their avarice that they make marchandize of men. *Horse-fayres* are not more frequent here then *Men-markets* are there. A price pitcht upon every poll, too heavy for the poore captive himselfe or his friends to lay down for his ransome. It is said that so many *Jewes* were afterwards sold for a penny as they sold *Christ* for pence. They sold him for thirty peeces of silver, thirty of them were sold for one of those peeces. O that *Christians* were as good cheape in *Barbary* as *Jewes* were when a man might have bought thirty of them for a penny. But these *miscreants* doe set a price on one poore *Christian* thirty times higher then the *Jewes* did on *Christ*; which if they cannot get from his friends, they will beat out of his flesh, using him the more cruelly in hope to get his ransome the more speedily. For as they are extremely covetous so are they unmercifully

Cruel. As cruel to *Christians* as the *Egyptians* were to the *Israelites* in their bondage. They deny them *straw* yet exact of them the whole tale of *brick*. They deny them reliefe, save of bread and water, yet if the poore captive earne them not a day as much as they expect, he is laden at night with many heavy stripes. From this misery, if nor he nor his friends can procure his ransome, nothing can free him (unless he will renounce his faith) but he must remaine slave during his life unto some one of

A *base* and contemptible generation; which enhaunceth not a little the calamity of his thraldome. Every bondage is the more grievous by how much the baser they are to whom a man is in bondage. Such is the bondage of our brethren under these *Turks*. They who make us slaves what are they but slaves themselves? Their *Grand-signe*

2.
Covetous.

3.
Cruell.
One (whose letter to his wife I have lately read) relateth that his office is from morning till night to sell water, and if he bring not in fix pence at least to his Patrone at night he hardly escapes an hundred stripes.

4.
Contemptible and base.

1 Gen. 9. 25.

2 Job. 30. 1.

*Nec bellus
tetrrior ulla
Quam servi
rabies in libe-
ra colla fu-
rentis.
Claudian.*

Our first duty
in regard of
our brethrens
misery,
To remem-
ber them.

Doct. We are
prone to for-
get others mi-
sery when we
our selves are
in safety.

er holds them no better, and so he calls his *Basba's* and chiefe commanders. Now what a miserable thing is it for a free-borne man to become a slave to one who is but a slave himselfe? In this regard the curse of *Canaan* lyeth upon the poore *Christian*; *A slave of slaves shall he be.* But *Canaan* was to his brethren: our miserable brethren are so to their enemies, Infidels. Among all *Jobs* calamities scarce any touched him more nearely that *they despised him whose fathers he would have disdained to have set with the basest of his flocks.* What a regret must it needes be to ours, as often as they thinke upon it (which they cannot chuse but doe daily) that those doe tyrannize over them and make beasts of them who are the worst of humane beasts? For *no beast more savage then a slave, insulting over the necks of those who are free-borne.*

Other evils accompanying their bondage my purpose is not now to presse; I may have an hint to touch upon some of them hereafter. Were there no more said, this might suffice to incite us to the first duty enjoyned in my text (the least we can afford them) which is to

Remember them.

Three times at least in this Chapter doth the holy *Author* performe the office of a *remembrancer* unto us, speaking to that noble faculty of the soule, the *memory*. In the precedent verse, *Be not forgetfull to harbour strangers.* In the 16 verse, *To doe good and to distribute forget not.* In this, *remember them that are in bonds.* In all these he sueth unto our memory for some comfortable consideration of those who are in misery. If we duly remember them, we cannot chuse but commiserate them, and doe what we may to relieve them. The hardest of all is that which a man would thinke to be the easiest, to *remember them*, especially when we our selves doe feelee no affliction.

Our selves being in safety, how prone are we to forget those who are in misery. Had not *Pharaohs* chiefe butler reason to have remembred good *Ioseph*, who prophesied unto

unto

unto him his deliverance out of prison, and readvancement in court. *Yet did not the chiefe butler remember Ioseph, but forgate him.* Poore Ioseph! it is alway thy lot to be forgotten in thine affliction by those who are soaked in their enjoyed safety. *They lye upon their beds of Ivory, and stretch themselves upon their couches, and eat the Lambs of the flock, They chaunt to the sound of the Vyal, They drinke wine in bowles, and anoint themselves with the chiefe Ointments:* What followes! *They are not grieved for the affliction of Ioseph.* Soft pillowes, sweet musicke, dainty fare, wine in bowles, pleasing perfumes, these, these exclude the remembrance of our brethrens sufferings. The rich gluttons full cups, fat dishes, rich purple, made his memory so pursie that it could not walke the length of his hall to the hungry ulcerated beggar. His officious dogges were more mindefull of him then their dogged Master. How unlike are we herein to him whose name we professe, our blessed Saviour? All the joyes in Paradise made him not forget what he promised the penitent theefe on the crosse. But wee being in our earthly Paradise, how soone forget we our poore brethren that are on or under the Crosse? Such a bewitching nature there is in pleasure and prosperity, which meeting with our corruption, so besotteth our soules that we intend nothing but our present solace, and forgetting our selves, how can we remember others.

Our memory herein is like unto glasses or vyals which having beene broken are cimented up againe. Cold liquor they hold something handsomely: but powre warme water into them, or set them against the fier they leak immediately. So we in the cold ayre of affliction doe retaine some remembrance of our afflicted brethren; but being bathed and warmed with the heate of prosperity, the ciment dissolveth and the crazed vessel soone leaks out the remembrance of others adversity.

Which should admonish us (deare Christians) to feare our selves and our waies alwaies, but especially in the

Vse.
To admonish us to feare our waies at all times but chiefly in prosperity.

Halcion dayes of plenty and prosperity. Some of the ancients vsed to have at their feasts, one dish wherein was served a dead mans scull, the servitour vttering this speech, *be merry, but withall looke on this.* We, while God feasteth vs with liberty and safty (as, praised be his goodnesse, now he doth) have need that some representation of our brethrens bonds should be served in vnto vs, with the words of my Text

Remember those that are in bonds.

Exhortation
to remember
those who
are in any
kinde of bon-
dage.

1.

These who
are in Satans
bonds.

u Ioh. 8. 36.

*Nihil misere-
rius misero
non commise-
rante seip-
sum.*

x Ephes. 5. 8.

Remember that any captivity is a grievous calamity, but bondage vnder the enemies of *Christ* for their constancy in the *Christian faith* is (in regard of worldly comforts) most vncomfortable. Remember all that are in any kind of bonds but these especially.

Remember those who are in Satans bonds, the bondage of sinne, fast tied with the cords of their owne corruption, not yet freed, and (which is worst) not caring to be freed *by the sonne of God, who makes men free indeed.* Remember them who remember not themselves, remember to pittie them who pittie not themselves, and therefore are the more to be pittied. For who *more miserable then a miserable man who doth not commiserate himselfe.* Remember to pray for them that they may be delivered out of the snare of the Devill. Remember that *x you your selves were once darknesse, strangers from the common wealth of Israell,* the children of Death, the bondslaves of sinne as they are. And as one who hath escaped a wrack, to reioyce for your owne safty as that you sorrow for those who are in danger of drowning, and cast out a cord or oare (if it be possible) to save them. No *gally-slave* is in worse bondage then these *Libertines*. Therefore remember them.

2.

Those who
are in corpo-
rall bondage
though deter-
minedly for their
misdeeds.

Remember those that are in corporall bondage, though iustly and deservedly. *They are not shut up under a single destruction. Many deaths he dyes who lives in the horrour of a prison.* Miserable creatures, they want the inward comfort which others doe enioy, whom a free conscience doth baile in the closest prison, ease and release in the heaviest irons, enlighten

enlighten in the darkest dungeon. Besides the bolts on their legs they haue heavier fetters on their foules which none can strike off but only *Christ*. They cannot make to themselves comfortable application of *S. Peters* admonition, * *Let none of you suffer as a malefactor, or a murtherer, or as a thiefe or wrong doer. But if yee suffer for righteousnesse sake, happy are yee.* This happinesse they want who suffer rightly for wrong doing, and may say (if they have so much grace) with the penitent thiefe on the Crosse, y *We indeed justly, for we suffer the due reward of our deeds.* Yet let not their demerits exclude your mercy, no more then that thief's transgression did *Christs* Compassion. While Law gives them life, let them not be denied reliefe. Some of them who came in malefactors may dye Confessors; therefore remember them.

Remember those who are in bonds for debt, whether their owne or other mens as sureties, *suretieshippe hath undone many.* Debt it selfe to an honest minde is a great bondage, even when a man is at liberty. Himselfe his owne prisoner, his mighty sighes, and daily sorrowes are the Serjeants, his troubled mind the Sherifs ward. Every naile or bramble that catcheth him by the coate he conceives to be a carch-pole; and starting, he cries out at whose sute? *To be buried in debt is but a death without buriall.* But if vexation have added affliction to their bonds, then is their case more lamentable, therefore remember them.

● But especially remember them that are in bonds for *Christs* sake and his Gospels, either in the *Popish inquisition* or in *Turkish thraldome*.

As for that bondage of bondage that *Minotaur* which devours Men, the *Romanish inquisition*, it seemes that the Devill devised it as the *Interloper* and *Interceptor* of all charity. There is no comming to them that are so inclosed, no seeing them, no sending to them, as if the Devill intended to keepe *Christ* close prisoner. All we can doe for them is to remember them, with our teares to condole them, with our

Non est unum clausis exitium.

Multifaria morte premittur quicquid torquetur.

Castiodor. Var. l. 11. cp. 40.

1. Pet. 4. 15.

1. Pet. 3. 14.

y. Luk. 23. 41.

3. Those who are in bonds for debt.

Debere nec habere unde solvas insepulta mors est.

4. But especially those who are in bonds for their Christian profession, whether under Turkish or Popish Inquisition.

our prayers, that *Christ*, who cannot be excluded, will visit them with inward comfort, and confirme them to the end. The *Popish inquisition*! O it is a more barbarous bondage then any in *Barbary*. O Lord when thou makest inquisition for blood, remember their *bloody inquisition*.

Or those who are in Turkish bondage.

Remember O remember your brethren who are in *Turkish bondage*; those who sit downe by the waters of *Tunis*, *Algier*, *Sally*, and weepe, or sing to an heavy tune,

Nos patriæ fines & dulcia liquimus arva;

We, poore soules, have exchanged the best country for *Barbary*, our Christian brethren for cursed *Mahumetans*, our Ministers for *Mosties*, our Temples for *Mosquies*. Our wives are widowes while their husbands are alive, and happy were the miserable husbands if their wives were widowes indeed. Our children are *Orphans* while their fathers are living; and well were it for the afflicted fathers if the children were *Orphans* indeed. This their very banishment is but a *breathing death*: yea by the *Prophets* verdict more to be lamented then *Death*, ² *Weepe not for the dead neither mourne for him, but weepe for him that is carried away*. They are in the hands and bands of them who are enemies unto *Christ*, and therefore the more cruel unto them because they are constant unto him. If *David* cried out, ² *woe is me that I am constrained to dwell in Mezeck*, then may they, *woe is me that I am constrained to abide in Morocco, and to be a bondslave in Algier*. He because his soule dwelt among them who are enemies to peace; these, because they are captives to them who are enemies to him who is ^b our peace, and doe all they may to deprive them of that peace of God which passeth all understanding. Adde hereto, that they are debarred the meanes of spirituall comfort by the *Ministry of the word*. Instead of *Ministers of Christ* to comfort them, they have the ^b *Messengers of Satan* to buffet them, and with *Iobs* wise to say unto them, not in words, but in the more feeling language of blowes, ^c *curse God & dye, or curse Christ & live, but a life more cursed then death it selfe*. Poore captives! they

[†] Jer. 22. 10.

^a Psal. 120. 5.

^b Ephes. 2. 14.

^b 2. Cor. 12. 7.

^c Job 2. 9.

cannot say as *S. Luke* doth of the *Malteses*, *The Barbarians shewed us no little kindnesse*, but the quite contrary, the *Barbarians shew us no little cruelty*. d A& 28.2.

Remember those your country-men, your acquaintance, some of your owne kindred, with whom you have often eaten, dranke, and made merry, those who sometimes went up with you to the Temple of the Lord, now abandoned from the Temple, and grievously suffering because they will not abandon the Lord, sold in markets like beasts, by creatures more brutish then beasts, stigmatized, branded when they are bought by circumcised *monsters*, *miscreant Mahumetans*. I want words as well to expresse the persecutors wickednesse, as the sufferers wretchednesse. One of them in a letter to his wofull wife concerning his owne and his fellowes miseries, among other sad passages inserteth this advice, in any case not to suffer their Sonne to adventure on those coasts least he should fall into his fathers wofull case: when I read it, I remembered king *Antigonus* his charge to his sonnes in a tempest, that neither they, nor theirs should adventure on the Seas. But this (in my thoughts) was little to the others charge: Therefore I could not but thinke on the *Glutton* in hell and his sute unto *Abraham*, that he would send *Lazarus* to warne his surviving brethren not to come into that place of torment.

Their case (praised be God) is not so desperate, but if there be an *hell upon earth*, it is not in *Aetna*, nor in mount *Ilecla*, nor in any of the *Indian Vulcans*, it is in *Morocco* or *Algier* for miserable captive *Christians*.

Remember them! Nay, how can you (if you have Christian hearts) forget them? sooner should your right hand forget her cunning, sooner should you forget both right hand and left; sooner should you (with *Messala Corvinus*) forget your owne names then your brethrens intolerable bondage, who have given their names to *Christ*, and daily suffer such greivances because they will not renounce the name of *Christ*. O let not your enjoyed liberty and present prosperity

Another likewise in a letter to his wife, professeth that he was never tempted to turne Turke (for which he greatly thanked

God) but he was often tempted to kill his Patern, that by a cruell death (whereof he should be sure) he might be freed from a miserable life.

prosperity banish them and their thralldome out of your memory. While you sit safe at home, and see the smoake of your owne chimnies, breath in the best, your owne *English* ayre, they sit downe^d by the waters of *Babylon*, and weepe at the remembrance of *Sion*. While you feed on the fat of *Lambes*, and drinke wine in bowles, they eate the bread of sorrow, and drinke dry the river *Marah*. While you have your musicke at bankets of wine, their wine is their teares, the jingling of their chaines their sorry musicke, broken *Hearts* their *Harpes*, sighing their singing, and some prolonged hope of enlargement by your charitable contribution their only earthly comfort. While you come to the Temple and to the Table of the Lord, doe heare the word of the Lord, may have the ministers of the Lord come unto you, to conferre with you, to comfort you (though too few doe make us of such happinesse) they (deare soules) doe see nothing but the abomination of desolation, the God *Manzim*, the mocke God *Mahomet*, circumcised *Cadees*, urging them in the language of Satan, *If thou wilt have ease or liberty, fall downe and worshippe me.*

A day will come when you shall no more remember these your earthly delights, or remember them with more griefe, because they are posting from you or you passing from them. Then at last your carnal friends who at first flattered you with, *The worst is past* (when, God knowes, without repentance, the worst is to come;) *You may live many a faire yeare* (and yet die in a fowle houre) and the like country consolations to the sicke, they and their cold comforts will prove but *lobs miserable comforters*, *Physitians of no value*. And when they see there remaineth no hope of recovery, then they will call on you, *O remember God*, when (alasse!) you cannot remember your selves. But if you expect that *Christ* shall then remember you, you must now remember him in his distressed members: Otherwise you shall finde too true that saying of a Saint, *It is a iust thing that he should not remember himselfe at his death who would*

^a Iob 16.2.

^f Iob 13.4.

*Iustum est ut
moriens obli-
viscatui sui
qui dum vive-
ret oblitus est
Dei.*

not

not remember God in his life.

If you forget him now, beware of such a miserable *memento* as the rich glutton had in Hell, for not remembering Lazarus on earth; & Sonne, remember that thou in thy life ^g Luk. 16. 25. time receivedst thy good, and Lazarus evil, now therefore he is comforted, and thou art tormented. Shortly, remember that there is a day comming wherein the Iudge himselfe shall come, and say to those who have beene forgetfull herein, ^h Depart from me ye cursed into everlasting fire, --- For &c. ^b Mar. 25. 41. For ⁱ I was in prison, in captivity and you visited me not. 43.

But God forbid that I should dismiss you with a Curse, and not rather (as our Mother the Church doth her children) with a blessing. Wherefore

Remember them that are in bonds.

And doe you aske me how, or wherein you shall remember them? I tell you in few words, Remember to pity them, remember to pray for them, remember to extend your charity according to every mans ability towards the redeeming & reducing them home, or the relieving of their poore wives and wofull children at home. So remember them as if your selves were in the same bonds and bondage with them, which is the second duty, *Compassion*, of which (God willing) hereafter. Now I beseech the Almighty to grant unto you this remembrance that he may give unto you the blessing promised unto those who doe remember ⁱ Psal. 41. 1. him in his, ⁱ Blessed is he who considereth the poore and needy, the Lord will deliver him in the day of trouble.



COMPASSION TOWARDS CAPTIVES.

The second Sermon.

HEB. 13. 3.

---as bound with them.



Followeth now the second duty we owe to our brethren who are in bondage; A *Sympathy* or *Compassion*. We must so remember them as if we ourselves were in the same bondage with them, that so we may be the more feelingly affected towards them: As if he had said more at large, *If you be true hearted Christians you are bound to remember them, for your selves are, in some respects, bound with them. Conceive therefore their case to be yours. It might have been yours if it had so pleased God; it may be yours, if it shall so please God; yea it must be yours, if you will truly please God.* Manifest it is, that

We must so esteeme of our brethrens captivity as if it were our owne calamity.

Their bondage must be ours, as if our feet were in their
fethers,

The second duty, A Sympathy or compassion.

Doct. 3.

Our brethrens captivity must be our calamity.

There must
be in all
Christians a
Sympathy in
all their bre-
therens suffe-
rings.

a Rom. 12,
15. 16.

b 2 Cor. 11.
29.

c Gal. 6. 2.

*Tantò quisq[ue]
perfectior est,
quantò perfe-
ctius sentit
dolores alie-
nos.*

True Saints
have beene
alway thus
affected as Iob

d Iob 30. 25.
David,

e Psal. 35. 15.
f ver. 13. 14.

Ieremy,
g Ier. 8. 21.
& 9. 1.

Nehemias.

b Nehem. 1.

2.

fetters, and their bonds upon our hands. Generally, there must be in all *Christians* a *Sympathy* in all their brethrens sufferings, a compassion in all their passions, a fellow-feeling in all their afflictions.

The Apostle exhorteth us as *a* to rejoice with them that rejoice, so to mourne with them that mourne, and to be of like affection one towards another. That whereto he exhorteth others, the same he exhibiteth unto others; *b* Who is weake (saith he) and I am not weake? Who is offended and I burne not? This compassion he makes to be the complement and perfection of the Gospel, *c* Beare ye one anothers burthens and so fulfill the law of Christ. Whereupon one of the ancients inferreth, Every one is so farre forth a perfect man as he is more perfectly sensible in himselfe of another mans sorrowes.

True Saints have beene alway thus affected towards their brethren. Hereby holy *Iob* evidenceth his sincerity; *d* Did I not weepe for him who was in trouble? Was not my soule grieved for the afflicted? *David* extended this compassion to his very enemies: *e* They rejoiced in his affliction, he sorrowed and suffered in theirs, *f* Nevertheless when they were sicke my cloathing was sack-cloth. Can we be men after Gods owne heart, as *David* was, if we doe not for our Brethren what he did for his enemies? What more feelingly spoken then that of the Prophet *Ieremie*, *g* For the hurt of the Daughter of my people I am hurt, I am black, and astonishment hath taken hold of me. And what is the subject of his *Lamentations*? Not so much his owne as his Bretherens afflictions, which therefore he takes to be his owne because they were his Bretherens.

But memorable is that of noble *Nehemias*, when he himselfe was not only at liberty, but in eminency at Court, being the kings cup-bearer, did he not yet feele in himselfe his brethrens affliction at *Jerusalem*, as if he had beene afflicted with them. First he remembered them though farre remote from them; for *h* he enquired for them of *Hanani* and those

those that came from them how they did. And hearing of their great affliction, he shewed his compassion with them, by his passion for them; for *He sat downe and wept and mourned certaine daies, and fasted and prayed before the God of heaven.* All his owne dignity was no solace to him as long as his brethren were in misery. For when hee presented the cup to the king, and the king, reading in his face the sorowes of his heart, demaunded him, *why is thy countenance sad, seeing thou art not sicke?* his reply shewed that it was not his owne malady but his brethrens misery that diseased him, *Why should not (saith he) my countenance be sad, when the city and place of my fathers sepulchers lyeth wast?*

And those pious Hebrews to whom this epistle is written, are commended by the divine pen-man because *they had compassion on him in his bonds.* Our blessed Saviour presseth this duty upon us by his owne example as well as by his doctrine. He being free because bound with us; being rich, because poore with us, being God because man with us. This he did with us and for us, that though we cannot doe the same for our brethren, yet wee should doe the like with them, *Surely he hath borne our griefes and carried our sorowes: He was in all things tempted as we are but without sinne.* And therefore he cannot chuse but be touched with a feeling of our infirmities: *For in that he himselfe hath suffered being tempted, he is able to succour them that are tempted:* yea therefore he would suffer and be tempted that he might the more feelingly succour us in our temptations.

And (as a devout Authour saith) *He would suffer for us, that he might know to suffer with us: he himselfe would become miserable that he might the better commiserate us: that as he learned obedience by the things which he suffered, so he might also learne compassion.* Not as if he knew not before how to be mercifull (*whose mercy is from everlasting to everlasting*) but that which he knew for ever by nature he would learne in time by experience. If therefore he who was not miserable would be miserable that he might learne that which

Ver. 4.

Nehem. 2.

1.

2.

3.

The holy
Hebrewes.
Heb. 10. 34.
Our Saviours
example.

m Isay. 53. 4.

n Heb. 4. 15.

o Heb. 1. 18.

Pati voluit ut
compati sci-
ret, miser fieri
ut disceret
misereri.

Bern. de grad.
humilit.

p Heb. 5. 8.

q Psal. 139.

17.

Quod natu-
ra sciebat ab
eterno tempo-
rali voluit
discere expe-
rimento id.
Ibid.

which he knew before, namely to be mercifull, how much more oughtest thou O man, (I say not make thy selfe that which thou art not, but) consider that which thou art, namely miserable, thereby to learne that which otherwise thou knowest not, to commiserate those who are miserable?

The Apostle presents us with a sound reason why there should be a *Sympathy* among Christians. We are all members of one body, and we doe finde in our *natural body*, that *If one member doe suffer all the members doe suffer with it. A thorne pricketh the foote: what so farre off from the head as the foote? but though distant in situation they are neere in affection.* The heart being only in the foote, the whole body is busied, every member officiously offers to be a *Chirurgion*, or to seeke and send for one as if it selfe were wounded. The head is whole, the backe is sound, the eyes, eares, hands are all safe, the foote only is grieved, yea the foote it selfe is well save in that very place where it is grieved. How is it then that the paine of that one part extendeth to the whole; *By the compassion of charity which enclineth every member to succour one, as if every one suffered in that one.*

1. Cor. 12.
26. 27.
Ecce spinam
calcat pes:
Quidam
longè ab ocu-
lis quàm pes?
Longè est lo-
co, proximè est
charitatis af-
fectu. Augu-
stin. T. 10. ho.
15.

Lingua di-
cit, quid me
calcas? Non
ipsa calcata
est. Calcas me
charitas dicit.
id. ibid.

Observe the same in a prease of people: The toe is troden on; the tongue cries out, *why doe you tread on me?* 'Tis not the tongue but the toe that suffers. Why then complains the tongue, *thou treadest on me.* The compassion of unity (saith the tongue) causeth me to cry out *thou treadest on me, because thou treadest on my fellow-member.* If thus in the naturall body, how much more in the *mysticall*? Why should not the smarting of any one be the suffering of every one, seeing that the members are not more naturally compacted in the naturall body then the members of *Christ* are in the *mysticall*?

The rule of
equity re-
quires of us
this duty.

And doth not the *rule of equity* require this duty of us? we are ready to *reioyce with them that reioyce*, Is it not right then that we should *mourne with them that mourne*? We do willingly participate with our brethren in their good, why then

then should we not partake with them in their evils? *1st Cor. 12.*
one member be honoured all the members rejoyce with it. The 26.

whole body accounts it selfe adorned with the crowne on the head, decked with the Diamond on the finger. Is it not right then that if *one member doe suffer*, all the members should suffer with it. we are ready to feast with our brethren, Why then should we refuse to fast with them? If we will not pledge them in the cup of their sufferings why should we drinke with them the pleasant wine of their comforts?

And surely without this Sympathy there cannot be in us any true touch of mercy and charity. To put our selves in our brethrens case is the only course to make us feelingly to pity them, charitably to relieve them. Then shall the bowels of our mercy be enlarged towards them, when we even feele our selves straitned in the same bonds with them. So farre is there mercy in us towards others, as we finde the truth of their miseries in our selves. But they who have not this feeling can never truly conceive, much lesse daily remem-

Without this Sympathy there can be no true mercy or charity.

ber, least of all charitably releve others in their distresses. Well saith a worthy one; *We can never be seriously touched with other mens evils as long as we conceive of them as other mens, not as our owne.* The sound man knowes not what aileth the sicke; but the sicke and the sicke, the hungry and the hungry suffering together, doe best know how to pity each other.

Neq. n. serio tangimur aliorum malis quam diu aliena esse cogitamus. Bez. ad Text.

Polus a famous Actor among the Grecians (as is recorded of him) being to represent on the stage *Electra* mourning for the death of her brother *Orestes* and bearing in her hands his *Vrne*, instead thereof he brought forth the *Vrne* of his owne deceased Sonne, that by the apprehension of his owne, he might the more feelingly act anothers passion. Doubtlesse (deare Christians) we shall never act to the life the Christian part of sorrowing for our perplexed brethren, unlessse we looke on their thraldome as on our owne, as if their lashes did fall upon our loynes, as if our hands

Nescit sanus quid sentiat eger. Et eger. agro, & jejuno quanto propius tanto familiarius compatiuntur. Bern. ubi

supr.

D

were

were galled with tugging their oares, and our selves stin-
ted to their hungry diet of bread and water.

Vie.
Reprooffe of
some seeming
Christians
who are in-
fensible of
their bre-
threns suffe-
rings.

2 Act. 18. 17.

Alexander

Phraorum

Tyrannus :

Vid. Elian.

de Var. hist. l.

14. c. 40.

Exhortation

to Sympa-

thize with our

brethren in

their bonds.

Non quis

vexari quen-

quam est ju-

cunda volup-

tas, sed quibus

ipse malis ca-

rens quia cer-

nere suave est.

Lucretius.

Notwithstanding all this, some there are (who yet
would seeme to be *Christians* (of a *Stoicall* disposition, with-
out passion, save in their owne sufferings, without compas-
sion of their brethrens. Other mens sorrowes and sighes
doe no more move them then the roaring of the clifs doe
the *Rocks* and *Oakes* that are about them: Like unto *Gallio*
who cared not though the mad *Greekes* did beat sober *So-*
*sthene*s before his face, while the blowes fell not upon his
owne bones. Fabulous stories, faigned Tragedies will soo-
ner moove them, then the true relation of their bre-
threns calamities. Such was that *Tyrant* who could not
refraine weeping when he heard a player acting a passi-
onate part in a Tragedy, but never relented at the many
murthers committed by his command on his innocent sub-
jects.

Learne we (deare *Christians*) by our Saviours both do-
ctrine and example to be better affected towards our affli-
cted brethren. Remember we them who are in bonds while
we are at liberty, those who are in danger while we are in
safety, those who are in mourning under any kinde of affli-
ction while we are in joy and jollity. Praised be God, we sit
every man under his vine, and under his fig-tree. *There is*
no leading into captivity, no crying out in our streetes: We are
at leasure to reade the *Gazette*, the *Corante*, *Gallobelgicus*
relations of combustions in every kingdome of *Europe*, but
finde nothing of any such in *England*. We stand safe on the
shore while we see others tossed in the sea, not without
an unpleasing pleasing prospect, displeased to see others
embroyled, but pleased to finde our selves exempted. *Hap-*
py are the people that are in such a case, but not happy if
insensible of their brethrens unhappinesse. God having
made all calme about us hath left us only leasure to looke
and lament the stormes of others. How happy are we if we
know and thankfully acknowledge our owne happinesse,
and

and with a *Christian* compassion remember our brethrens miseries? The one cannot but make us thankfull unto God for our selves, the other charitable unto others.

Are we *Christians* indeed and not in title only? How can we but relent in the midst of our mirth, when we remember our *Christian* brethren in *France*, in the *Palatinate*, *Bohemia*, and all *Germany*, & especially our own country-men in *Barbary* in most barbarous slavery? These thoughts should season all our mirth, and when we are most free out selves we should feele our selves burthened with their bonds. We should say in our hearts concerning them as that blessed *Martyr* did sometimes write to the captived *christians* in his daies: I my selfe am in some sort preseat with you in the prison. *The spirit will not suffer love to be separated*: You are laid up for your confession, I am shut up with you in affection. Who cannot grieve in such grievances of his fellow members? Who will not account their sufferings his smarting? Especially if he consider the preciousnesse of this compassion in the sight of God. Compassion is sometimes accepted and rewarded without contribution, but never contribution without compassion. *The almes of the minde* is sometimes treasured up in *Gods bag* without the *almes of the hand*, but the almes of the hand is not esteemed by him without the almes of the minde. If thou relievest with thy money, but bemoanest not with thine heart, thou maist profit the receiver, but there accrueth neither profit nor comfort to thy selfe.

■ If I give all my goods to the poore, and have not charity it profiteth me nothing. It may profit them, but it profiteth not me. Compassion is the purse out of which thine almes must be drawne; if this be wanting thou puttest the wages of thy work into an empty bag. Many will rather give to the needy, then grieve for their need. Some will seeme to grieve, but will not give. Both must concur where ability is not wanting. But if disability doe deny giving, charity must supply it by grieving. Then doth God looke

D 2

cheerefully

Vobiscum illic in carcere quodammodo & nos sumus seperari deletionem spiritus non finit: Vos illic confessio, me affectio includit. Cyprian. ep. 16.

Compassion sometimes accepted without contribution, but contribution never without compassion.

u 1. Cor. 13. 3.

Gregor. Moral. in Job. l.
12. c. 27.

Plus autem
nonnunquam
esse dicimus
compati ex
corde, quā da-
re, quod quis-
quis perfecte
indigenti
compatitur
minus assi-
mat omne quod
dat id c. 28.

Exteriora lar-
giens rem ex-
tra semetip-
sum prae-
buit.
id ibid.

This affecti-
on must not
be without
action.

* Iam. 2. 15.
16.

cheerfully on thine almes when thou lookest wo-
fully on thy brothers want. *Wealth* and *vain-glory* doe
sometimes make men to give, not compassion and mer-
cy. But *He giveth royally who with that which he rea-
cheth out to an another receiveth into himselfe the need and
want of the receiver, and so makes a royall exchange, taking
part of the others sorrowes, and making the other partaker of
his substance. It is more* (saith a devout Authour) to pity
with the heart, then to give with the hand, for he who perfectly
pittieth, little regardeth how much he giveth. Besides he that
giveth with hand giveth that which is without him; but he
that extendeth to his brother the bowels of compassion be-
stowes on him that which is within him his gifts no smale
part of himselfe. Many times he giveth who doth not grieve
but he who truly grieveth, never with-holds if he have
wherewith to give. -- For certaine it is that, -- True affe-
ction (where meanes doe concur with the minde) will
not be without action. If we inwardly suffer with them we
will straine our selves to succour our suffering brethren, ei-
ther in their owne persons, or mitigating (what we may)
their bondage by relieving theirs who though at liberty doe
suffer by their bondage. It is a cold compassion that is not
warmed with some contribution, a sorry *Sympathy* that re-
strains the bowels of charity. If the mouth only doe bemoane
them, and the hand endeavour not to releive them, what is
this but that painted compassion which *S. James* calls unpro-
fitable? *If a brother or sister be naked and destitute of daily
food, and one of you say unto them. Depart in peace, be warmed
and filled, notwithstanding you give them not those things that
are needfull to the body, what doth it profit them? It profiteth
neither them nor you. Not them, for your warme words
cannot cloath them, nor your fat words fill them. Not your
selves, for you kill your good workes in that you doe not
quicken them with answerable actions. Many there are
who at tables and other meetings when speech is made of
their brethrens grievous bondage in Barbary will presently*
flash

flash out, *Alas poore men, they are in miserable case, twere better they were out of their lives, God helpe them, God comfort them---* No doubt but God doth inwardly helpe and comfort them, otherwise they could not possible endure. But they who rather command God so to doe, then truly pray to him that he will doe so, doing nothing themselves, they thinke they have done enough in turning the worke over unto God. And by such verball pittying without reall releiving they bewray that there is no true love in them, y^e 1. Ioh. 3. 17. either of God to whome they so pray, or to their brother whom they seeme to pittie. *For^r whosoever hath this worlds good and seeth his brother to have neede, and shutteth up his bowels of compassion from him, how dwelleth the love of God in that man? And if no love of God then neither of his brother; for no man loveth and so leaveth.* *Nemo amat & deserit. Augustin. Tract. 49. in Ioan.*

God helpe them, God comfort them! 16 Good words indeed, but only words; whereas men in misery need not words, but deeds of charity. To wish well only is but a livelesse carcasse. y^e The fig-tree which our Saviour cursed for having leaves only and not fruit, is an Embleme of those who have charitable words without answerable actions. More pleasing unto God is the forward fig-tree, to which fruit is instead of leaves: It is not yet apparalled with leaves when it is adorned with fruit. 2 The fig-tree (saith the spouse in the Canticles) putteth forth her greene figs, (not her greene leaves) and the vines with the tender grapes doe give a good smell. That tree is most acceptable unto God which hath not only the leaves and flowers of good words but the fruits of good workes. 3 As every tree is knowne by his owne fruit, (not by his leaves or blouth) so is every Christian knowne by his good workes, not by his good words. b Of the two Sonnes he is commended who first told his father flatly that he would not doe what was commanded, but upon better advisement went & did it, before him who smoothly said he would doe it, but departed and did it not. Of the two rather give me him, who first denieth but afterwards

Præclara verba, sed verba, cum pauperes verbis non indigent. Bern. Tu si ex animo forte velis cui benefactum, Adde operam: sola cadaver est voluntas, Iul. Scalig. Epidorp. lib. 4. 2 Mat. 21. 9. Præco que ficui pro foliis & floribus fructus est: nondum foliis vestitur & fructibus exornatur.

*Cantic. 2. 13.

a Luk. 6. 44.

b Mat. 2. 12. 8.

29.

30.

No sooner
reade we of
Christians in
Scripture, but
we finde in
them this a-
ctive compas-
sion.

c Act. 11.26.

d Ver. 27.28.

Direction for
the right man-
ner of contri-
bution to our
brethren in
their necessi-
ties, particu-
larly to those
who are in
Turkish bond-
age.

Five rules ac-
cording to the
example of
the Antiochi-
ans.

Five rules ac-
cording to the
example of
the Antiochi-
ans.

Five rules ac-
cording to the
example of
the Antiochi-
ans.

1.
Doe it gene-
rally.

doth that which is good and helpfull to his brother, then one who speakes him faire, but doth nothing for him. Let therefore some contribution with the hand speake feelingly the inward compassion of the heart. This will speake us to God, Angels, and men to be true Christians. For

So inseparably cleaveth this Sympathy with our brethren in their sufferings unto true Christianity, that we no sooner finde Christians to be named in Scripture but we finde in them this active compassion. In the first and truest Ecclesiasticall history we read that *The Antiochians were the first that were called Christians.* Immediately after this

their profession, is recorded the ever deeming thereof by their charitable providing for their distressed brethren. For when *d Aggabus* prophesied of a great dearth shortly to ensue these *Proto-Christians* resolved to send reliefe to their brethren in *Judea*, which they did by the hands of *Barnabas and Saul*. Where you may observe five things concurring in their contribution.

They did it.

1 Generally: 2 Bountifully: 3 Cheerefully: 4 Time-ly: 5 Trustily.

1 They did it *Generally*; for all the *Christians* in general, and every one in particular concurred in this contribution.

2 *Bountifully*; for every one contributed according to his ability.

3 *Cheerefully*; They never pinched at it, nor demurred on it, but at first hearing resolved to doe it.

4 *Timely*; for they did wait till the brethren in *Judea* sought or belought them, but as soone as they heard of a Dearth presently they sent reliefe, yea by a forward supply prevented the famine.

5 They did it *Trustily*, for what was contributed they sent by trusty messengers, *Barnabas and Saul*.

Let us (deare *Christians* as neare as we may) follow the precedent of these *prime Christians*.

First,

First, what is to be done in this kinde, let it be done generally. His Majesties letters patent in our captived brethrens behalfe were larger then any granted heretofore for other collections. Others limited to certaine Counties, Shires, Cities. This extended over the whole land, that every one according to his ability should advance such a pious worke. As the Apostle admonisheth the Corinthians concerning the relieving of the brethren at Hiernsalem, *e* Let every one of you lay by him in store, as God hath prospered him: And againe, *f* Every one as he purposeth in his heart, so let him give. Every one; For *g* some must not be burthened that others may be eased; save that some who abound ought to burthen themselves, that others who are not so able, may be eased. They who have a litle let them impart a litle out of their litle. Scarce any widow but hath a mite to spare. *A litle is much to him who hath not so much as a litle.* Any thing is welcome to him who hath nothing, and a litle from many will be much to a few.

e 1. Cor. 16. 2.
f 2. Cor. 9. 7.
g 2. Cor. 8. 13.

Exigenti parvum aliquid dato: neq. n. parvum est ei qui rebus omnibus caret.

Gregor. Nazianz. Orat. 27. De pauper: cura.

2. Bountifully.

b 2. Cor. 9. 6.

i Luk. 12. 48.

k Psal. 51. 1.

Doe it bountifully. They who are rich in wordly goods must be rich in good works, that they may be double rich. They who abound in ability let them also abound in charity. *As God hath prospered him, so let him give,* said the Apostle. Hath God given bountifully unto you, & will you give niggardly unto them, that is, unto him? Doth he say by his Apostle? *h* He that soweth sparingly shall reape sparingly, and he that soweth bountifully shall reape bountifully. And shall he reape sparingly from you who hath sowed so bountifully on you? Doe you not read that *i* To whome much is given of him much shall be required? And can you thinke that no more is required of you then of those to whom so litle, so nothing is given in comparison of you? Shame you not that all things should abound unto you, save the best of all, your charity? With what face can you pray unto God with David; *k* Have mercy upon me O Lord, according to thy great mercy, when you extend so litle mercy to him in his members out of your great ability?

Doe

3. Doe it *cheerfully*, as the Apostle adviseth: *Not grudgingly or of necessity but of a willing minde*: For God loveth a *cheerfull giver*. He looseth his good work who doth it not with a good will, he doubles it that doth it with alacrity. This seed must be sowne as with a full hand, so with a free heart, and a cheerfull countenance. It is thine affection that doth *Christen and give the name to thine action*. As it proceedeth from thee so is it esteemed by God. God who in some cases accepts the will for the deed, in this, respecteth the will more then the deed. For without this willingness in giving, the gift though never so great, is not accepted. It is otherwise here then in the Psalmes, *They who sow in teares shall reape in joy*. But here, they who sow in teares as if they wept for every penny that departeth from them, must not looke for a joyfull reaping.

Doe it *timely*, least the triviall *Proverb* overtake your lazy charity, *While the grasse growes the horse starves*. Herein follow the *Antiochians* example, whose reliefe prevented their brethrens want. *Aggabus* did not say that there was a dearth already, but only foretold of a dearth that should be, and immediatly they sent away, that their speedy charity might anticipate their brethrens indigency. Doe as the Apostle willeth the *Corinthians*, *Make up before hand your bounty that the same may be ready*. --- Let us boast of you, brethren, as he doth of them; *I know the forwardnesse of your minde, for which I boast of you to them of Macedonia Achaia was ready a yeare agoe, and your zeale hath provoked many*. Let *Solomons* counsell cause you to give a quick loose to your liberality: *Withhold not good from them to whom it is due, when it is in the power of thine hand to doe it*. Observe, from them to whom it is due, that is from the owner, from the master of it, as the Originall will well beare, Know that in this case thou art not owner of thine owne, not master of thine owne money. It is not his who hath it but his who wanteth it. He hath more right to it then thy selfe who hath more need of it then thy selfe: *delaying*

Cheerfully. 1. Cor. 9.7. 20. *Laandum est non lugendum cum benefici-um damus. Affectus tuus nomen imponit operi: qualiter a te proficitur, sic a Deo estimatur. Ambrosius Offic. In ipso misericordiae opere plus solet apud eternum iudicem persari quam factum. Gregor Moral in Iob. l. 19. c. 20. in Psal. 126. 5. 6.*

4. Timely. 2. Cor. 9. 5. 2. Cor. 9. 2. Pro. 3. 27. Hebr. a Dominis eius, nimirum cobi-biri boni eius Dominum illum efficit necessitas, & de dispensatorem Deus Iunius alibi. Item T. C.

laying to give unto him, thou deniest him his owne. His necessity maketh him the master of it; God thee the Steward only. [¶] Say not to thy neighbour goe, and come againe, and to morrow I will give thee when thou hast it by thee. [¶] Adjourne not thy benevolence, give not thy gift a nights lodging, let not him who needeth it lie one night without it. Why shouldst thou turne him off till to morrow who needeth it to day, who needed it yesterday yea many daies since? Mercy is a thing that brookes no delay; misery of all things cannot endure demurrers. If Christ said unto him who should betray him, *That thou doest, doe it quickly*, Much more saith he to them who should relieve him, *That which you meane to doe, doe it timely*. * Twice your gift by timely giving it. [¶] *Prov. 3. 28.* [¶] *Ioh. 13. 27.* [¶] *Bis dat qui citò dat.*

One thing remaines, They did it *trustily*: [¶] They sent their benevolence by the hands of trusty men, *Barnabas* and *Saul*. It was a principall care of the Apostles to entrust men of experienced faithfullnesse with the conveying of their contributions, that what was charitably conferred might be safely conveyed. Therefore commonly they employed not one single person, but two at least, and both these singular for their integrity. Here they employ both *Barnabas* and *Saul*, men of whose faithfullnesse there could be no suspicion. One of them, *Barnabas*, [¶] *Sold his land and laid it at the Apostles feet*: And was it likely that he who gave away his owne would defraud the faithfull of the bounty of others? The other, *Saul*, was now become *Paul*, of a persecutor an Apostle; so industrious and zealous in his function that he used not his lawfull [¶] *power of living by the Gospell* which he preached, but laboured with his hands because he would not be burthensome. And was it probable that with the same hands he would intervert the charity of others to his owne use, defrauding both the brethren who contributed, and those who were to be relieved? At another time they imploy *Titus*, and not him alone, but they joyne with him [¶] *the brother whose praise is in the Gospell throughout* [¶] *E* [¶] *all* [¶] *Truſtily.* [¶] *Act. 1. 3* [¶] *o.* [¶] *Act. 4. 37.* [¶] *1. Cor. 9. 12.* [¶] *18.* [¶] *2. Cor. 8. 18.*

all the Church, namely *S. Luke*, say some; *Barnabas*, say others; certainly a man of approved industry and honesty, knowing that in a matter of such consequence as this, *two are better then one*, though one be never so good. I must not say what the country saith, Onely I pray that something may be done in this kinde *bountifully* and *timely*, and what is so done may be *truſtily* conveyed and accordingly imployed by some approved *Barnabas* and *Saul*.

This should be done with the speedier expedition, least cruelty should compell any of these miserable captives to enthrall themselves to a more miserable captivity; and, to be freed from the bonds of *Turks*, to render themselves over to the bondage of *Satan*, as too many have done; renouncing *Christ* because they could not receive reliefe from *Christians*, who to free their bodies have made *Gally-slaves* of their soules.

How we are
to remember
those whom
Turkish cruel-
ty hath en-
forced to re-
nounce Chri-
tianity.

•O let us remember them whom paine and torment have enforced to forget that ever they gave their names to *Christ*. Remember to mourne for them, to pity them, to pray that if it be possible (& with God nothing is impossible) they may be freed from the snare of the *Devill*. Insult not over their fall. Peradventure hadst thou beene in their case thou wouldst not have endured halfe the lashes that they have done; but (as did a more valiant souldiour then thy selfe) before the *Cock* crew twice thou wouldst have denied thy master thrice. *Christ* should have had three denials before thou wouldst have endured halfe their con-

* *Cum singulis* flicts.

pectus meum
copulo, mero-
ris & funeris
pondera luctu-
osa participo.
In prostratis
fratribus &
me prostravit
affectus. Cy-
prian, de lapsi.

Even in this their fowle and fearefull defection there is due from us a *Sympathy* towards them, such as *S. Cyprian* extended towards them who revolted in persecution: I joyne my heart (saith he) with everyone of them, I lay the lamentable burthens of my sorrowes on their shoulders. The same arrowes of the raging enemy that have pierced their bowels have passed through my sides. Infirmitie hath foyled my brethren and affection hath cast me downe in them.

But

But why should we mourne for them who mourne not for themselves? But why should we not so much the more mourne for them, (as * *Samuel* did for *Saul*) both because * 1. Sam. 15. they have committed that for which they should mourne, 35. and doe not mourne for that which they have committed? And who knowes whether they doe not mourne? They may have received the abominable *circumcision* in their flesh, but not in their hearts. Some of them have professed so much in their private letters to their friends that outwardly they are *Mahumetans*, but in minde they remaine *Christians*. Excuse them I cannot. My soule doth weepe in secret for their sinnes. No lesse cause haue we to shed teares for too manie *Renegadoes* that remaine among us, *Roarers*, *Blasphemers*, *Sonnes of Belial*, *Usurious Iewes*, who professe *Christians* and live *Mahumetans*, living under *Baptisme* worle then many of them in their cursed *circumcision*. Be they as bad as you can conceive them, the greater cause we haue to mourne for them. If by our mourning we profit not them, yet we advantage our selves. That man washeth away his owne sinnes who truly weepeth for anothers. The teares which doe not fructify the soyle for which they are shed, may be fruitfull to the soule from whence they are sent.

Apud intimi-
mum arbitri-
um commissi-
s quisq; per-
fectè diluit
propria, qui
verè plangit
aliena. Gre-
gor. Moral. in
Iob l. 20. c. 28.



COMPASSION TOWARDS CAPTIVES.

The third Sermon.

HEB. 13. 3.

---as bound with them.



Orrible are the *Motives* inciting us to this duty of *fellow-suffering* with our brethren, in all their sorrowes, chiefly in their sorrowfull bondage. But it is in vaine to use *Motives* untill the *Impediments* be removed whereby *Satan* and *mans corruption* doe hinder many from this compassion.

Impediments
of this com-
passion re-
mooved.

The first is an *Apathy* or ^{1.} sencelesse *stupidity* that is in many men. They are insensible of their owne sufferings. They feele not the hand of God, when for their sinnes (peradventure for this of not pitying their brethren) hee layeth heavy stroakes upon them. Of *dough-bak't Ephraim* the Prophet complaineth that ^{2.} a *strangers* had devoured his strength yet he knew it not; a Hoſ. 7. 8. 9.

gray haire were here and there upon him yet he perceived it not. They who are thus insensible of their owne sufferings, how can they condole others? Labour for a tender heart, apprehensive of the least frowne of our heavenly Father, deeply sensible of every fillip of his finger in displeasure, then shall your compassion extend it selfe more viscerally towards your afflicted brethren.

Imped. 2.
Sensuality.

A second Impediment is *Epicurisme* or *sensuality*: For when men are soaked in the pleasures, and drowned in the delights of this present world, they have no remorse of others distresses, yea they feare least the very thought of others griefe should drowne all their mirth. You heard out of the Prophet *Amos*, that this made the secure *Israelites* forget the affliction of *Ioseph*; and out of the Gospell, that it caused the pampered glutton to neglect ulcerated *Lazarus* at his doores.

3.
Pride and
Statelineffe.

Pride and *Statelineffe* is a third. Some are so lofty that they disdain to looke so low as to take notice of their poore brethrens distresse. If mention be made of our miserable brethrens thraldome in *Barbary*, *What are they* (say these) *but a company of base creatures, such as the world may well spare?* What shall we talke of them or trouble our selves about them? The very voice of the *blatant beast*? Sure it is that without *humility*, we shall never have any true tincture of this *Sympathy*. Therefore when the Apostle exhorteth to this compassion, *Weepe with them that weepe, and be of like affection one towards another*, immediately he enters a caveat against *pride*, *Be not high minded*; and exhorteth to *humility*, *condescend to men of low estate*. Your high minded men doe scarce thinke *Christ* good enough to be their head, because he stoopt so low as to wash his *Disciples* feet. Get wee once to bee *humble*, or else wee shall never learne to be truly *charitable*.

b Rom. 12.
15. 16.

Imped. 4.
Covetous-
nesse.

But the very cut throate of compassion, the *Antipathy* to all *Christian sympathy*, the *Hell* that devoures all pity, commiseration, compassion towards our brethren, is *Covetousnesse*.

nesse. This dries up the streames of *mercy*, and exhausteth the veines of *charity*. This makes one to be no more moved with the groanes, sighes, teares of *Widowes*, *Orphans*, *Captives*, then with the whining of a whelp, or the peeping of a chick. The crie of the *horse-leach* ever ringing in the *miser's* eares, *Give, Give*, so drownes the crie & complaint of the poore that he heares no more the *Lazars bell* nor the *prisoners fetters*, then we doe what is now said among the *Antipodes*. But like those who dwell at the fall of the river *Nilus* the continuall voice of his owne covetous desires doe deafen him against all complaints of others.

Couetousnes hath taught him the *Devils Logicke*, he is all for clutching the fist, hee cannot learne the *Christian Rhetorick* of extending the palme in charitable contribution.

Our covetous *Nabals* have their *Topicks*, common places, whence they fetch arguments against giving & relieving: They offer to defend their *Baal* by Gods book which doth utterly overthrow it. *Busbequius* a grave *Authour*, sometimes *Embassadour* to the great *Turke* from the *German Emperour*, reports how forward the *Christian Merchants* were in *Pera* (a place adjoyning to *Constantinople*) for the redeeming of certaine *Christians* there held captives. Onely there was one out of whose fingers could not be wrung one farthing towards the advancement of this charitable designe. His reasons were more unreasonable then his refusall, *What these men are* (said he) *I know not; this I know, that their affliction is from God. Let them continue in that case into which God hath cast them, untill it please him to free them: seeing it pleased God thus to punish them who am I that should release the, unles I would be found to fight against God.* O cunning *Sophister Satan*, who by arguments from the will of God can impugne the will of God, & from his providence maintaines covetousnesse, the maine opposite unto Gods providence. Mine *Authour* gives not the name of this monster. Only he saith that he was an *Italogrecian*, a mungrel between a *Greeke* & an *Italian*. Such as his lineage was such.

*Asthis avarus
contrahit Ma-
nus recurvas,
et volam-
plicans ad-
uncis ungui-
bus laxare
nervos non
vult. Piu-
dent. Peri-
steph. Lau-
rent.
Busbeq. Tu-
nic. Ep. 3.
Similia habentur apud Na-
zianzen. Orat.
27. de Pau-
per. cura.*

Imped. 5.
Pretended
want.

* *Charitas de
sacculo non
erogatur.
Si nihil habes
collachrima.
Magnum est
infortunato
remedium
compassio, ac
sincere condo-
lere sala-
mitatem mag-
nopere levat.
Nazian. ubi
supr.*

*Nam viscera,
id est compas-
sionem, non
claudit a pro-
ximo indigen-
tiam patienti,
qui si posset,
vellet subven-
ire. Bern. de
Pass. Ser. 32.
c. 2. Cor. 8. 12.
Si non das
compassionis
affectum, qui
quod plus datur
plus abundat,
quomodo terre-
nam substan-
tiam dares
que divisa
minuitur?*

*Bern ubi supr.
We should
not estrange*

such was his *language*. God forbid that there should be among us such mungrels to barke out such dogged speeches. This is certaine, Compassion can have no admittance into the heart, where the *evill spirit, covetousnesse*, doe keepe possession.

A fitt impediment is, pretended want. I am poore my selfe, I have a great charge of mine owne, I am in the *Usurers* bands, as hard a thraldome as some of them doe endure in *Sally* or *Algier*. What of all this? Thou shouldest remember them the sooner; and by thine owne affliction conceive more feelingly of theirs. But I have not wherewith to supply them. But thou hast wherewith to pity them, wherewith to pray for them. * *All charity is not drawne out of the bag?* Instead of a great gift give griefe, give teares, give compassion. Condolement is no small comfort to him that suffereth. A pitifull, a pitying heart is many times no small almes. He doth not shut up his bowels from his afflicted brother, who affords him compassion, whereby he shewes that he would relieve him if he were able. God, who requires a good work of such as are able, accepts the good will of such as are unable. * *If there be first a willing minde it is accepted according to that which a man hath, and not according to that which he hath not.* If thou wilt not afford thy distressed brother a place in thy memory, thou wilt hardly afford him any part of thy money. *If thou wilt not allow him the affection of compassion, which the more it is extended the more it is augmented: how wouldst thou extend to him thy earthly substance, which the more it is distributed the more it is diminished?*

But they are strangers unto me, neither kisse nor kin: I never saw their faces nor heard of their names. They have friends, acquaintance, kindred of their owne, let them relieve them. But they are of thine owne *religion*, thine own *nation*, thine owne *nature*: And is not the least of these sufficient acquaintance when they are in misery? Is it not both thine and their *Makers* charge? * *When thou seest the naked* our affections from them, because they are strangers unto us. *d. Isai. 58. 7.*
thou

thou shalt cover him; any naked, whether neighbour or stranger, knowne or unknowne, that's all one. Thou seest his nakednesse, thou knowest his need, that's sufficient for acquaintance. Marke the motive annexed: *Thou shalt not hide thy selfe from thine owne flesh.* Is there any better knowne or nearer kin to thee then thine owne flesh? If thou hidest thy face from him in his need thou hidest thy selfe from one who is nearer kin to thee then thy nearest cosen by blood, even from thine owne flesh. Holy Job professeth that while he was in his prosperity *he saw not any perish for want of cloathing, nor any poore without covering.* He saith not, any of my kindred, or any of my acquaintance, but not any poore. Unto pious mindes Nature is a better Oratour then notion. No man who is in need, even in this regard that he is a man, should be a stranger unto us.

Our Redeemer did not stand upon these nice points of kindred and acquaintance, when he freed us from our most miserable bondage. But though *We were Gentiles in the flesh, Aliens from the common wealth of Israel, strangers from the covenant of promise;* yet all this could not estrange his compassion from us, but he did and suffered more for us, then it is possible any man can doe for his brother, his father, or best benefactor. Can then any Christian be unknown to him to whom Christ is known? Doe we say that we are united to the Head and can wee bee unacquainted with any member of the body? Their hunger, their bonds, their burthens, their blowes are not these sufficient for commiseration, though we never saw their persons?

§ But the more to move us to compassionate these our barbarously oppressed brethren, let us (in the last place) lay to your hearts, these few among many forcible incentives.

First, Nature it selfe incites us to this Sympathy. This naturall instinct we finde in our owne bodies. * Whence is it that one in a company yawning or gaping, the rest doe so likewise unlesse they prevent it? That one eating bitter or tart meates others teeth doe water and are set on edge? Is there such a Sympathy in our bodies? Why not much more in our mindes?

F

From

e Job. 31. 19.
Apud piam
mentem plus
natura valet
quam notio:
nam & unus-
quisque qui in-
diget eo ipso
quod homo est
ei jam incog-
nitus non est.
Gregor. Mo-
ral. l. 21. c. 14.
f Ephes. 2.

11. 12.
g Motives in-
citing us to
this compas-
sion.
Motive, 1.
From Nature
1. In our
selves.

* Et illud quo-
que mirandum
est, quod uno
oscitante, &
nos quoque, nisi
advertimus,
oscitamus, &
alio edente a-
cerba quaedam,
saliva alteri
in os profilit.
Fracastor. de
sympath. & a-
ntipath. cap. 1.

Were they forraigners and strangers, how could wee but relent at the relation of their miseries? Can any true Christian heare or read without teares the relation of the Imperialists cruelty in Bohemia or in Magdenburge, or Spanish Inmanities among the West Indians? Yet these were strangers farre remote from us, and these last men of another world.

3
Christians
and conse-
quently our
brethren.

4
The living
Temples of
God.

Consideran-
dum est &

hoc, Dei Tēpla

esse, quæ cap-
ta sunt, nec pa-

ri nos longa

cessatione &
neglecto dolore

debere ut Dei

Tēpla capti-
va sint. Cy-

prian. Ep. 60.

5 Hag. 1. 2.

Motive. 4.

The equity
of the precept

Their case
might have
beene ours,

and then wee
would have

craved of
them that

which is re-
quired of us.

They are Christians and consequently our brethren. Were they enemies wee could not wish them worse on earth then that which they endure. Nay were they Turks a Christian would hardly see without griefe, a Turke to suffer that of others which Christians doe of Turkes. Can we then heare of those miseries which men, our owne country-men, our brethren doe endure, and not consider them? Consider and not compassionate them? Compassionate, and not straine our abilities to the uttermost to relieve them?

They are the living Temples of God, Should wee suffer Gods Temples to be possessed by Infidels if we could free them? Were our owne houses possessed by theeves, what would we doe, what would we not doe to cleare them? What then should we not doe to redeeme the living Temples of the Holy Ghost? In my thoughts, whensoever we dine or sup in our houses that exhortation of the Lord with the secure Jewes should pluck us by the eares; *Is this a time, O ye, to sit in your sieled houses, and the house of the Lord to lie wast? Is this a time for us to feast it in our houses, and to suffer the houses & Temples of the holy one of Israel to be possessed by mischievous Mahumetans?*

Then from our sorrowfull brethren reflect wee our thoughts upon our selves, and in the scales of our owne estate weigh we the equity of the precept, which will not a little incite us to the performance of it. Remember them that are in bonds as bound with them. What more equitable. You might have beene bound with them, yea you might have beene bound and they free; if God had so disposed? You might have fallen into their bonds, and they enjoyed your

your freedome. And would not you then have desired of them what now is required of you towards them? Well then, you know what their and your *Master* commandeth, *Whatsoever you would that men should doe unto you the same doe unto them.* It might have beene your case, it may bee your case: you know what is past, you know not what is to come. Have we not reason to make their case our owne, if we consider that it may be our owne? It may be your own! Nay, is it not in some respects your owne already? For, Are you not in the body, as in the end of this verse? And what is the *body* but the *prison* of the *soule*? Doth not every man living beare about him a *walking prison*? Is not the *soule* in bonds while it is in the body? And it may come to passe before the *soule* be freed out of this prison, the body, that the body also may be in bonds and endure captivity. Why should any man thinke that any thing incident to man should not befall him seeing he is a man? That which happeneth unto one may happen unto any one, and soonest perhaps unto him, who thinkes it impossible that it should happen unto him. When *Manasses* was on his throne he litle dreamt of a prison, and that he should exchange the gold on his head for irons about his heeles, yet so he did: And so did *King Zedechias*, and the richest of heathen kings, *Crasus*. So did some *Emperours* of *Rome*; many *Emperours* of *Constantinople*, one *Emperour* of the *Turkes*. Should God ever call us into such calamities, we should be the better able to endure them in our selves, if we had first felt them in others. Then should we also conceive better hope that God would touch the hearts of others to compassionate us, if hee have once touched ours to commiserate others. But I will prevent falling into the hands of *Turkes*, I trow; I purpose not to adventure on the Seas, or to come so nigh them as to be caught by them. Grant it. But thou maist fall fowle with *Turkes* at home, *Land-pyrats*, *Vsn-rers*, *Oppressours*, or into some other misery that shall enforce thee to crave commiseration as much as ours doe

Mar. 7. 12.

Ob.

Sol

2.
In brute
beasts.

Si enim tauri
cum taurum
mortuum in-
venerint, plo-
rant, mugiunt
& quibusdam
dibitis huma-
nitatis bse-
quitis fratris
funera prose-
quantur, quid
debet homo

homini, quem
& ratio docet
& trahit af-
fectio? Bern.
de triplic. ge-
ner. bonor.

* Quibus ani-
ma est profale.
Varro.

3.
In senseles
creatures.

* Vaisono in
citbaratacto
moveri & a-
liud unifo-
num videmus.
Fracastur. ubi
supr.

Motive. 2.

From Grace.

1
Because wee
are all fellow

members 2.

Christ our head his owne example; as formerly. ** *Quam videlicet pieta-
tis formam, Mediator nobis Dei, & hominum dedit, quicum posset nobis etiam non mo-
riendo concurrere, succurrere tamen moriendo hominibus voluit, quia nos videlicet mi-
nus amasset nisi & vulnera nostra susciperet, nec vim suae dilectionis ostenderet, nisi
hoc quod a nobis tolleretur ad tempus ipse sustineret.* Gregor. Moral. in Iob. l. 20. c. 27.

From our selves defend we to brute beasts. Wee finde
in them a kinde of compassion towards their kinde. The
wild buls doe bellow in the fields or woods if they finde
one of their fellowes slaine, and by kinde obsequies doe ce-
lebrate their brothers funerals.

What brute beast more brutish, more beastly then the
swine? * Whole life (saith one) is given them only to keepe
their flesh from putrifying? Yet if one of them betang-
led in some gate or hedge, you may observe how his crie
calls the whole heard that is within hearing to come to
him, if they cannot, yet they fall a crying with him as if
they craved helpe for their fellow.

Come we unto senseles Creatures. As in some things
there is an *Antipathy*, so there is a *Sympathy* in others.
* Touch but one string in a lute, and another foundeth
though not neare unto it. I omit the *Sympathy* betweene the
load-stone and the iron, betweene *Amber* and *straw*, jet and
an *hayre*, rare secrets in nature, common in triall. Out of
the premises I argue thus: If our owne *naturall bodies*, if
brute creatures, which are led only by sense, yea if senselesse
creatures by an occult quality be thus affected one towards
another, then what ought *Christians* to doe who are endued
with *reason*, enlightned with *religion*, and led or rather
drawne with *naturall affection*? Now if nature doe teach
us this compassion, how much more *Grace*, and that sundry
waies. As first by that argument that we are all members
of one mysticall body, and fellow-members one with ano-
ther, which hath beene formerly urged.

Of this *body* the *Head* is *Christ*, who hath shewed this
sympathy by his owne example, which also hath beene evi-
denced already. To which let this be added out of one of
the ancients; ** *This forme of piety* (saith he) *Christ the media-*

tour betweene God and man hath shewed unto men, who doubtlesse without dying might have saved us from Death if hee would: But he rather chose to redeeme man by dying for man. His love had not beene so great unto us, unlesse he had taken upon him our woundes; neither had he so effectually shewed the force of his charity, if he had not for a time taken on himselfe that which hee came to take from us. Hee found us mortall who made us able to continue immortall. And hee who by his word so made us, could have restored us by the same word without his Death. But to shew how powerfull his compassion was towards us, he became that for us which he would not have us continue to be. Himselfe undertooke death for us, that so he might for ever free us from Death.

Let the same minde be in us *Christians* towards our fellow members, which was in our head *Christ* towards us, otherwise wee cannot bee true *Christians*. How can wee hope for salvation by him if we be not living members of his body? If wee be living members then are wee feeling members. * As long as the member is in the body it is affected with the griefe of any part of the body. But if it be either dead or cut off from the body, let the body bee dismembred or cut into a thousand peeces, it feeleth not: so is every *Christian* who is not affected with the affliction of another *Christian*. Such doe shew themselves to be no better then rotten branches in the Vine, and must expect no better reward then the true Vine awardeth them; & Men doe gather such and doe cast them into the fire and they are burned.

Besides, if we enter into a due consideration of the persons suffering, how many things doe wee meet with, which may moove an obdurate heart to pity them? They are men, should we see a man beating his horse, his dog, as our men are beaten by these circumcised dogs, wee would pity the poore beast and crie out that the owner were a vrier beast then that he beateth.

They are our country-men and unto many, neare kinsmen. Our country. Were men.

* Tam diu
membrum do-
let quam diu
in corpore con-
tinetur. Bern.
demod. ben.
vivend. f. 13.
g Iohn 15.6.
Motive. 3.
From the per-
sons suffering.

who are in *Barbary*. And art thou sure if thou adventurest not thy selfe on Sea to be safe on land? Though thou com'st not neare the *Turkes* may not they come too neare thee? Did not others watch for us while we sleep, and did not he watch over us who neither slumbereth nor sleeperh, we might have beene surpris'd by them while we are sleeping on our beds. See we not how audacious they are growne? How their shalops brave us at our harbours mouthes? What threatnes have they sent us of late that ere long they will make some of us see *Algier*? And who were these but some of our owne nation turned *Turkes*, threatening to bring us unto their owne condition because wee would not free them in season?

The lamentable surpris-
ing of *Baltamore*
by the *Turks*.

Can we forget that *Tragicall transportation* of our brethren from *Baltamore* into that *Babilon*, *Barbary*? All of them *English*, most of them *Cornish*, suddenly surpris'd in the silence of the night. They dreaded no disaster, they supposed themselves safe, they went to bed and laied themselves downe (as they hoped) to sleepe in safety. When suddenly their houses were broken up, they haled out of their beds, the husband, wife and children every one fast bound, carried away in three or fowre howres, and afterward so seperated as not suffered to meet againe, but every one left to lament others misery as well as his owne. It was not with them in that night as the Iudge saith it shall be at his comming; *Two in one bed, the one taken and the other left*; But two or three in one bed, *Father, Mother, Child*, seaven or more in an house all taken and not one left. What heart at this houre bleedes not at the remembrance of that nights Tragedy? The wife calls on her husband to helpe her. How can he help his Other selfe who cannot help his owne selfe? The poore child cries, *O Mother keepe me, O Father keepe me*, when *Father and Mother* are kept fast enough themselves from keeping and helping theirs. Oft had the poore litle ones when they were pettish being terrified with, *The bug-beare comes to carry thee*

i Luk. 17. 34.
*Quis cladem
illius noetis.*

thee away: Now not *bug-beares* but *Barbary beares* are come to carry away *Child, Mother, Father* and all they can finde in the family. Some lost their lives fighting (but in vaine) to save their wives and children, herein happy that death prevented in them those miseries which theirs, surviving to greater sorrowes doe endure. For of the two, better it is to fall by the hands, then into the hands of those *Tyrannous Turkes*, whose saving is worse then slaying, who, if they grant life, it is but to prolong griefe. May not the same or the like betide us, if God shall so appoint it? And are our merits better then theirs that God should not so appoint it? Proth seuior ense Parcendi rabies, concessa, vita dolori.

But what speake I of *might have beene, or may be*? Are we not already in a farre worse bondage then they; if we have no feeling, no remorse of theirs? They are in corporall bonds, we, without this compassion, are in spirituall. They under *Turkes*, we under the *Devill*. They bought and sold by men, we sold under sinne. They under the tyranny of others, we under our owne tyrannous lusts, and affections. Our barbarous inhumanity is a worse bondage then theirs in *Barbary*. In such a captive condition are they who have not this compassion towards their captived brethren. Motive. 5. We are in worse bands then they if we have no feeling of theirs.

But had I words to expresse (though but in part) the excellency of the worke it would be most powerfull to incite us to the performance of it. Every worke is the more excellent by how much the object thereof more excelleth. The worke is *Redeeming*: for therefore we are to remember them that we doe our best to redeeme them. And who are those who are to be redeemed? They are not only the *Temples* of the *Lord* (as hath beene shewed) but the *Lord* of the *Temple* himselfe is held captive in them. It is not only our brethrens case, it might have beene ours; it is ours already by the *Vnion of charity*, or, if not, then are wee our selves in a worse slavery; but (that which should more nearely touch us then if it were our owne case) it is his who should be nearer to us then our selves, it is our *Lord* and Motive. 6. The worthiness of the worke. In redeeming them we redeeme our Redeemer, who is captive in them.

and *Masters*, our *Saviour* and *Redeemers* case. For, doth not he himselfe complaine that they who neglected his, in this very case, neglected him? *k 7 was in prison and you visited me not.* The *head* and *members* cannot bee separated. I was in prison because mine were. I because they were in whom I am and they in me. As there is no good which any of mine doe, but I doe it in them, so there is no evill which they suffer for my sake but I suffer it with them. Otherwise I would not have cried out from heaven to *Saul* persecuting my *Church* upon earth; *1 Saul, Saul, why persecutest thou me?*

1 A&. 9. 4.

If then we will not redeem our brethren let us redeem our *Father*: if not our fellow-members, yet our *head*, if not *men*, yet *God*: if not *Christians*, yet *Christ*. Let us redeeme him from bonds who redeemed us from Death: Him from corporall servitude who redeemed us from the slavery of sinne: Let us redeeme him with a small portion of our perishable substance (which this way imployed shall not perish) who redeemed us, *not with corruptible things, as silver and gold*, but with his precious blood, more worth then a million of worlds.

1. Pet. 1.
18 19.

Should we leave our native country and sayle into *Barbary*, and there offer our selves to bondage for our brethren, saying unto their *Pateroones*; *Free these men and take us, we will be your slaves in their steeds*, we could doe no more (nay, God knowes, nothing neare so much) for them, as he who is captive in them hath done for us. If therefore we will not remember them for their sakes, let us remember them for his sake, let us remember them for our own sakes, that the great *redeemer*, who is also the great *rewarder* to every good worke, (especially of this) may one day in mercy remember us; which shall be the last (but should not be the least) incitement unto us.

Motive. 7.
The excellency of the reward.

Certaine it is that the more excellent the worke is, the more excellent shall be the reward. This then being so excellent a worke as the *redeeming of our redeemer* himselfe in

in his captiv'd members, shall not want a most excellent recompence.

And were there noother recompence then the acknowledgement of this kindenesse (regarding the disparity betweene the persons) yet this were neede enough to any noble minde. If it be an honour to a subiect for the King to acknowledge with his own mouth in the presence of all his nobles that sometimes he was beholding to him, what will it be when the *King of Kings* shall one day acknowledge and publish that he was (in a manner) beholding unto man? O how comfortable will it bee in that great day of *Iudgement*, and of *Mercy* (of *Iudgement* to *Turks* and *Tyrants*, of *Mercy* to charitable *Christians*) when the *Iudge* himselfe shall say, *I was in prison and you came to me*. Yea more; you, by freeing me, procured that I might come to you, might come unto mine owne family, to the *Temple* of the *Lord*, to the publick service of *God*, to the *Word* and *Sacraments*, from all which I was (because mine were) debarred. You did that for them (and in them as farre as you could for me) which I did for you. I redeemed you, and you (in them) redeemed me: I you by taking on me your bonds, you me by freeing them from bondage, I you from the bondage of hell, you me from the bondage of *hell-hounds*; I you by my blood, you me by your benevolence. *Judas* his treason was not more grievous and odious unto me, then your compassion is acceptable. He sold me to the *Jewes*, you have bought me from the *Turks*. Your redeeming me lesse chargeable, more easie by infinite degrees then my redeeming you, but no lesse acceptable to me, then if you had shed your blood for me as I did mine for you.

What an honour will it be, when the *King* himselfe sitting in his Maiesty shall publish in the large *Amphitheater* of the whole world his former misery for your greater glory, and make known his owne sufferings to proclaime your kindnesse, holding himselfe to have beene beholding unto you when you have done but your duties?

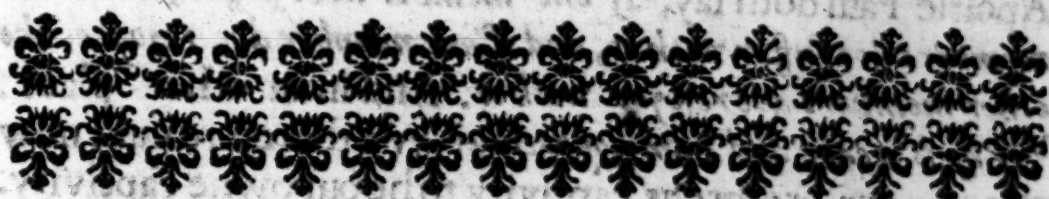
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Though

Though this acknowledgment be an ample recompence, yet this recompence (you will say) is but verball acknowledgment. But this verball acknowledgment shall be seconded with a reall recompence that shall not be as a lease for yeares determinable upon lives, but an *inheritance*, and that *inheritance* no lesse then of a *Kingdome*, and that *Kingdome* not newly erected, but long *prepared*, so long as from the *foundation of the world*, and consequently to continue after the dissolution of the world, and prepared not by man but by *God the Father*, and for none other, but for *you*, for you, who by your deedes of mercy have evidenced the sincerity of your faith.

O what a joy, what a crowne of rejoycing will it be, when you shall heare from the mouth of the Judge himselfe that comfortable call; *Mat. 25. 34* *Ye blessed of my father, inherit the Kingdome prepared for you from the foundation of the world.* Vnto the which Kingdome he bring us, who hath prepared it for us, not for our merits, but out of his owne mercy and by the merits of his deare Sonne *Iesus*, To whom our gracious redeemer, together with him the glorious *Father*, and the *blessed spirit* the only Comforter, three Persons in one Godhead blessed for ever, be ascribed all *Praise, Power, Might, Majesty, Dominion, and Glory, now and alwaies. A M E N.*

A M E N.



AN
 EPISTLE OF THAT BLESSED
 MARTYR S^t CYPRIAN SOME-
 TIME BP. OF CARTHAGE.
 TO

D. Cyprian:
 Epistol. 60.
 Edition.
 Pamelius.

The Bishops of Numidia concerning the Redemp-
 tion of the Brethren from the bondage
 of the BARBARIANS.

Wherein

- 1 He deploareth the Captivity of the Brethren signified un-
 to him by the Bishops of Numidia, and sheweth what
 ought to be the duty of Christians in this regard.
- 2 To this end he proposeth sundry arguments.
- 3 The effects of them, in regard of the Church of Carthage
 confirmed by other arguments.
- 4 The Charity and liberality of that Church towards these
 Captives, and S^t Cyprians pious petition.

The argu-
 ment of the
 Epistle.

Cyprian to Ianuarius, Maximus, Proculus his
 [beloved] Brethren, wisheth health.

WITH very great grieve of minde, and not
 without teares, we have read your letters (most
 deare brethren) which out of the tenderneffe
 of your love you have addressed unto us concer-
 ning the captivity of our Brethren and Sisters.
 For who cannot grieve in such occurrents? Or who cannot
 esteeme his brethrens grieve to be his owne? seeing the
 Apostle

1 Cor. 12.
26.

2 Cor. 11.
29.

Gal. 3. 37.

Apostle Paul doth say,^a *If one member doth suffer, the other members doe suffer with it, and if one member doe rejoyce, the other members doe rejoyce with it.* And in an other place.
^b *Who is weake and I am not weake?* We therefore must now esteeme our brethrens captivity to be our owne captivity. The sorrow of those who are endangered is to be accounted our sorrow, seeing we are all united in one body, and not love so much as *religio* ought to instigate, & encourage us to redeem the members of our brethren. For the Apostle saith againe, *Know you not that you are the Temple of God, & that the spirit of God dwelleth in you.* If charity did not urge us to succour our brethren, yet we should here consider that they are the *Temples of the Lord*, who are captived. and that we ought not by long delay and neglected griefe suffer the *Temples of the Lord* to be long detained captives, but speedily labour and endeavour the best we may by our best services to procure *Christ*, our *Iudge*, our *God* to be favorable unto us. For seeing the Apostle Paul saith,^d *As many of you as are Baptized into Christ have put on Christ*, in our captive-brethren we must contemplate *Christ* himselfe. And he is to be redeemed from the danger of captivity, who hath redeemed us from the danger of Death; that hee who drew us out of the jaws of the Devill, and remaineth and dwelleth in us, should now himselfe be deliuered out of the hands of *Barbarians*, and be ransomed with some part of our mony, who ransomed us with his *Crosse* and his *Bloud*: who in the meane time doth therefore permitt these things to come to passe for the triall of our faith, whether every one of us will doe for his brother, that which he would have to be done for himselfe, if he were now in bonds under the *Barbarians*. For what man who is mindfull of humanity and well advised of *Christian Charity*, if he be a Father, doth not thinke that his sons are there? If he be an husband, doth not with griefe and blush of the matrimonial band esteeme that his wife is there held captive? But how are wee all in common greived and vexed for the danger

ger of the *Virgins* who are there detained? In whom not only the losse of liberty, but depriuement of chastity is to be bewailed, and not so much the bonds of *Barbarians*, as the impurities of *bandes* and *brothels* are to be bemoaned with teares, lest the members dedicated unto *Christ* should bee defiled with the contagious lusts of their insulters. All which things we here (as brethren) takeing into consideration (according to your letters) and diligently examining, have readily, willingly, and largely sent supplies of mony to our brethren, being alway forward in the worke of God, every one according to the firmenesse of his faith, but now much more enflamed to such saving workes by the contemplation of so great sorrowe. For seeing our Lord saith in his Gospel; *I was sick and you visited me*. How much more will he say in this case (and that for our greater reward) *I was a captive and you redeemed me*? And whereas againe he saith, *I was in prison and you came unto me*, how much more will it be when he shall beginne to say (when the day of judgment shall come, wherein you shall receive a reward from the Lord) *I was closed up in prison of captivity, I lay bound among the Barbarians, and from that prison, from that bondage you freed mee*? In breife, we give you great thanks that you would make us partakers of your carefulnesse, and [interest] us with you in so good and necessary an imploiment, * as to present unto us fruitfull fields, in which wee may sow the seedes of our hope, expecting the harvest of those ample fruits, which doe grow and proceed from such an heavenly and helpfull harvest.

Now we have sent one hundred thousand Sesterces that is, * 781^l 5^s sterling, which summe hath beene raised by the contribution of the Clergie and Laytie in the Church, over which by the providence of God we are made overseers; which you shall distribute there and dispose of according to your diligence. And wee desire indeed that there may not be the like occasion hereafter; but that our brethren being protected by Gods providence may be preserved

e Matth. 25.

35.36.

* An elegant

Metaphor,

wherein the

captives are

compared to

fruitfull fields;

the almes to

seed; the hea-

venly reward,

to the harvest.

Pamelius.

* So the lear-

ned Mr Brere-

wood, with the

Reverend Dr

Hakewell. But

the late Reve-

rend B of He-

reford calcu-

lates it 791^l

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lish mony.

By *Agricolae*

calculation of

Sesterces, it

will amount

to 833^l 6s 8d.

reckoning e-

very Sesterce

at 2d English.

safe from such dangers. But if it shall please God, (for the
triall of our charitable minde and faithfull heart) that the
like shall come to passe hereafter, delay yee not to acquaint
us therewith by your letters, assuring your selves that the
Church and whole society here, as they doe earnestly pray
that such things may not be againe, so (if they should bee)
they will willingly and largely send supplies againe.

And that you may remember in your prayers our breth-
ren and sisters, who have so readily and willingly contri-
buted to this so necessary a worke, (that they may worke so
alwaies) and in your devotions for them returne unto them
a requitall of this good worke, I have subscribed the names
of every one of them, as also of our Colleagues and fellow-
priests who themselves likewise being present have contri-
buted, both in their own, and in the behalfe of their people,
according to their abilities: And besides mine owne porti-
on, I have signified and sent the summe of theirs: Of all
whom (as faith and charity requires) you ought to bee
mindefull in your prayers. Most deare brethren, we wish
you alwayes well to fare.



A
PASSAGE CONCERNING THE
GOOD AND BENEFIT OF
COMPASSION,

Extracted out of S. AMBROSE his second
Booke of Offices, C A P. 28.



THE greatest incitement unto
Mercy is, that wee have a fellow-
suffering with others in their ca-
lamities, that we succour others
in their necessities, as much as we
are able, and sometimes more then
we are able. For it is better to
suffer envie for shewing mercie,
then to pretend excuse for inclemencie. As we our
selves once incurred envy, because wee did breake up the
holy vessels for the redeeming of captives, which deed
displeased

displeased the Arians, not so much because it was done,
as that they might have something for which they
might carp at us. For who is so cruel, so yron-hearted,
as to be displeased that a man is to be redeemed from
Death, a woman from the pollutions of Barbarians,
which are more grievous then Death, young maidens,
children, Infants from the contagion of Idols where-
with (for feare of death) they are in danger to be defi-
led? Which action though we performed not without
sufficient reason, yet we so defended it before the people,
that we maintained it to be much more convenient for
us to preserve for God, soules rather then gold. For he
who sent his Apostles without gold, did also without
gold gather the Churches unto himselfe. The Church
hath gold, not that it should keepe it, but to dis-
burse it and imploy it for necessarie releifes. What need
is there to keepe that which doth not helpe when wee
have need? Know you not how much gold and silver
the Assyrians carried away from the Temple of the
Lord? Is it not better that the Priest should melt up
these vessels (if other supplies be wanting) for the re-
leeve of the poore, then that the Sacrilegious enemy
should carrie them away and defile them? Will not the
Lord say, why didst thou suffer so many poore men to
perish through hunger? Surely seeing thou hadst gold
thou shouldest have offered them nourishment. Why are
there so many captives carried away to be bought and
sould, and are not redeemed? Why are there so many
slaine by the Enemy? Better it were that thou preser-
vedst these living vessells, then dead metalls. No an-
swere can be returned to those obiections. For what
would' st

wouldst thou say? I feared lest the Temple of God should want ornaments. He will answer thee, the Sacraments seeke not gold, neither doe they please the more for gold, which are not purchased with gold. The adorning of the sacraments is the Redemption of captives. And verily those vessels are pretious which doe redeeme soules from death. The true treasure of God is that which worketh the same which his blood wrought. I then acknowledg it to be the vessel of the Lords blood, when I finde Redemption in both, that the Chalice redeemeth from the enemies those whom the blood redeemed from sinne. What an excellent thing is it, when multitudes of captives are redeemed by the Church, that it may be said Those are they whom Christ hath redeemed: Behold the gold that is tried, the profitable gold, the gold of Christ which freeth from death: Behold the gold whereby Purity is redeemed, Chastity is preserved. I had rather present these freed unto you then preserve gold for you. This number, this order of captives, is a farre more acceptable sight, then the shew of golden goblets. Thus was the Redeemers gold to be imploied, that it should redeeme those who were endangered. I acknowledge the blood of Christ powred into gold, not only to have shined, but to have imprinted the power of diuine operation by the gift of redemption.

Such Gold did the holy Martyr Laurentius reserve N
for the Lord, who, when the treasures of the Church were required of him, promised that he would produce them. Next day he presented the poore, saying, These
Hare

are the treasures of the Church. And these truly are treasures, in whom is Christ, in whom is the faith of Christ.---What better treasures hath Christ then those in whom he saith that he himselfe is? For it is written, I was hungry and you fed me, I was thirsty and you gave me drinke, I was a stranger and you tooke me in. And afterward, That which you have done to one of those, you have done it to me. What better treasures hath Iesus then those in whom he loveth to bee seene? These treasures Laurentius shewed, and prevailed, because the Persecutor himselfe could not take them from him. Therefore Ichoiachin, who in the seige kept the gold and imploied it not to provide reliefe, saw the gold to bee violently carried away, and himselfe to be led into captivity. But Laurentius who had rather bestowe the Churches gold on the poore, then keepe it for the Persecutor, according to the singular efficacie of the interpretation of his name, received the sacred Crowne of Martyrdome. Was it said to holy Laurentius, thou oughtest not to have disbursed the treasures of the Church, nor to have sold the sacred vessels? Necessary it is, that a man doe discharge that office with sincere faithfulnessse, and discerning providence. Surely if a man doe derive these treasures into his owne advantages, it is iniquitie, but if he bestowe them on the poore, and on the redemption of captiues, it is mercy. For no man can say, Why doth a poore man live? No man can complaine because captiues are redeemed, no man can accuse because the Temple of God is builded: no man can bee offended because

the earth is opened for the buriall of the bodies of the
faithfull, nor grieve because the repose of deceased
Christians is procured in their Sepulchres. For
these three causes, it is lawfull to breake,
to melt, to sel even the conse-
crated vessels of the
Church.

FINIS.

